

THE  
**BAPTIST MAGAZINE.**

MAY, 1836.

**CHAPEL TRUST-DEEDS.**

WE announced our intention in the last Magazine of offering a few remarks on this subject, which we find, from letters that have reached us from different parts of the country, is beginning to excite attention in some measure corresponding with its importance. During the month, a Deputation from the Committee of Deputies have had an interview with the Chancellor of the Exchequer, to represent to him the propriety of taking off the stamp duty from the trust-deeds of chapels. To this point alone the Deputation confined themselves; and to this point our correspondents chiefly confine themselves. Some relief would certainly be obtained by the repeal of the existing tax; but it would be far from going to the root of the grievance. For, in the first place, the stamp duty is but a small part of the expense incurred in the renewal of deeds; and in the second, the circumstance that we are subjected to the necessity of having trust-deeds at all, is a distinction between Dissenters and churchmen of an invidious nature, and giving to the latter an undue advantage over us. Let the following case be put:—

In our denomination there are about 1000 churches. These churches, taken one with another, have to renew their trust-deeds about every fifteen years. If this be done by lease and re-lease, as is the case in most instances, the stamps will be £3 10s.; then we have to pay to government every fifteen years, £3500. But there are the law expenses. These deeds cost on an average £15. Besides the above sum we have, therefore, to raise in the same time £15,000 more. The tax is comparatively nothing; the great burden is the attorney's bill. In some cases professional men, acting with much liberality, decline their fees. This is kind and handsome; but it is only shifting the burden from the church to individuals. Nor is this the whole of the case; for it supposes that every thing goes forward smoothly, while the fact is, that in not a few instances the neglect of renewing the deeds causes expensive and vexatious litigation, and ends perhaps in the loss of the property, or in preserving it at a cost beyond what it is worth. £19,000 or £20,000 every fifteen years is far too little to set down as the expenditure upon our chapel-deeds; while the evil would be scarcely touched by the repeal of the stamp duty. The entire system of the tenure on which our chapels are held must be attacked, or no effectual remedy will be procured.

The remedy we require is one which shall put our places of worship on the same footing with those of the State Church. What that remedy is, the following considerations may show:—

Property devoted to religious or public purposes may be vested in

several individuals as trustees, or in the same individuals as a corporation. In the former case, they would constitute what is termed in law a natural body; in the latter, a body politic: and there are certain differences between them which materially affect the present question. A corporation can never die; it has perpetual succession, vacancies being continually filled up in the mode prescribed by the charter or act of incorporation. Therefore, property once vested in a corporation will continue in its possession by the mere operation of law; no matter how often the individual members of the corporation are changed. But a body of trustees not incorporated, and therefore not capable, according to the present state of our law, of this perpetual succession, would of course die off in process of time, and the trust property would at length devolve upon the heir-at-law of the last survivor. To prevent this, it is necessary in the case of all our chapels to put in motion the expensive process we have before mentioned in order to fill up the requisite number of trustees. The Bishop of London is a sole corporation, and lives for ever; or at least, as long as ever England will bear the imposition of an Establishment. His corporate property and rights pass from Dr. Bloomfield to Dr. Anybody-else without a new deed, or stamps, or expense, or any thing of the kind.

Corporate rights are possessed by every church parson and vicar in the kingdom; by the colleges and British universities; by the church of Scotland; by the Baptist church in Montreal; and by all sections of the Christian church in the United States of America. They can buy and hold property; and when it has been once conveyed to them as a corporation, no renewal of deeds is required, though the minister and people should change every year.

The object, therefore, to be sought by the Dissenters is, the obtaining a legislative enactment, enabling all their churches to hold the meeting-house, and burial-ground, and school-house, by corporate right. Why should the church of England possess this privilege, from which we are excluded? To place us on this footing in common with the Episcopalians would save us all the expense of new trust-deeds, and all the misery of litigation, and all the hazards and actual losses through neglect; and give a stability to property devoted by us to the public worship of God which it has never yet attained. And since the interests of all denominations are involved in this question, all should unite in petitioning the legislature for redress. Every association and every church should act, both individually and collectively, until the object is secured. It is strange that a matter of so great importance should have been neglected so long.

In the meantime, our friends should remember that no title can be given without an actual conveyance. As the church cannot hold property itself, ten or twelve trustees are chosen, to whom it is conveyed to hold in trust for them. The survivor or survivors of these must convey it by a new deed to their successors; for new trustees have no legal title without a new deed. The observance of this law may cost our denomination, as we have seen, about £1000 per annum; but the neglect of it will cost us incomparably more, exposing the chapels in which we worship to the rapacity of wicked men, and the churches to the greatest annoyance, vexation, and risk.

EDITOR.



## CAUTIONS TO NONCONFORMISTS.—No. III.

SINCE the days of Paley, there has been a very great change in the pretensions and reasonings of those who have advocated the claims of national churches, as to the foundation on which they are considered to rest. Hooker, and several other eminent writers of former times, pleaded a divine warrant or scriptural authority as their direct and positive ground, by bringing down the Jewish church state as a precedent for things under the gospel. But this has been found to prove too much, because it gives, when followed out, general countenance to the whole Mosaical system, and supersedes the New Testament entirely. Dr. Inglis, a Scotch divine of some note, has indeed, in this age, ventured to follow in the same line of defence, and has gone somewhat farther back than Hooker did, by urging, in justification of compulsory religion, the case of Melchizedec; but generally this mode of reasoning is abandoned by sensible men, as irrelevant and untenable. Dr. Chalmers, the famed inventor of the ludicrous doctrine of *demand and supply*, which made a late Lord Chancellor such a zealous churchman, and is so frequently reiterated by the titled defenders of Antichrist, dares not now venture to stand upon the ground of a divine right. The irresistible reasonings of the Scottish Dissenters have demolished some of his strong holds as the advocate of papal corruptions, and he has been compelled to flee to the refuge of *expediency*, which, when divine subjects are at issue, is at best but a very frail hiding-place. Ever since the rise of national churches, it has given birth to the constantly varying schemes

that have successively sunk the Christian profession in infamy and pollution. It can be brought to no definite standard; but changes with the fickle caprice of those who happen to sustain authority in ecclesiastical affairs. Constantine thought it expedient to enrich the church; but Henry the Eighth was of a different opinion, and seized its wealth to gratify his own boundless avarice. Edward the Sixth considered purity and holiness in the church to be expedient; but James the First thought differently, and so issued the Book of Sports. Queen Elizabeth would have pictures and images in churches to be expedient; but Cromwell viewed them in another light, and had them demolished. The Romanists said it was expedient to have the mass-book in an unknown tongue; but the Church of England, with some alterations, had it translated into English, and have called it the Book of Common Prayer, thinking it more expedient for the people to know what it contains. The Papal church judged it expedient to invest the clergy with power to forgive sin; and the English Church gives to her ministers the same power to this day, no doubt under a full conviction that it is highly expedient. In this way has expediency worked ever since it was introduced; and if it does not perform such wonders in the hands of Dr. Chalmers in Scotland, it is because the sturdy spirit of *Knox* is still in the land, and keeps down the power of the Chalmerian delusion.

In my last communication, two reasons were urged against the existence of national churches; one asserting that they had no

foundation in the New Testament; and the other, that they were utterly unknown during three hundred years from the time of Christ. These two reasons would of themselves be sufficient to convince every unbiassed mind that state religion is a human innovation. There are, however, many other strong and weighty objections to national churches, which it may not be unprofitable, at the present time, to trace out and illustrate.

*III. National churches invalidate the authority and disparage the honour of Christ, as sole Lawgiver in his kingdom.*

Legislatorial authority, rightly exercised, in civil affairs, is the basis of order and happiness among men, and is intimately connected, both with the social virtues, and the personal uprightness of those who form the aggregate of nations and communities. Unwarranted assumption of the legislative prerogative, is a crime marked with deep atrocity in worldly things. How much more odious is it, when erring man presumes to encroach on the spiritual authority of the Son of God, who is constituted by the oath of the divine Father, and the high inauguration of eternal Love, the sole King of God's church! "Yet have I set my King on my holy hill of Zion. I will declare the decree. Be wise, therefore, O ye kings; be instructed, ye judges of the earth. Kiss the Son, lest ye perish from the way;" Ps. ii. 6—12. Nothing can be more clear, both from the predictions of the Old Testament, and the positive declarations of the New, than that God the Father has decreed the exclusive honour of legislation in the Christian church to be sustained and exercised by the Lord

Jesus Christ; and he has denounced the heaviest woes on those who arrogate to themselves the glories of his kingly character. "Therefore, God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that he is Lord, to the glory of God the Father;" Phil. ii. 9—11. "And he is the head of the body, the church, that in all things he might have the preeminence;" Col. i. 18. "Who is gone into heaven, and is on the right hand of God; angels, authorities, and powers being made subject unto him;" 1 Pet. iii. 22. He has given him authority to execute judgment; John v. 27. "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father;" John v. 23. "Christ is the head of the church;" Eph. v. 23. "All power is given unto me in heaven and in earth;" Matt. xxviii. 18. "Teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world;" Mark xxviii. 20. Passages might be multiplied to show that Christ, the Son of God, is the King, the Lawgiver, the Head, the Ruler, the Judge, and the sole Lord of his church. The question then is, how do the proceedings of national churches agree with the legislatorial rights and honours of the Redeemer? If their proceedings infringe upon his rights and honours, if they sink and invalidate them, the consequence must be, that they are wicked in a high degree, and ought to be condemned by every



one who loves the Saviour, and is seeking the glory of God. To avoid ambiguity, I will take the proceedings of the English Church Establishment; and I have not the shadow of a doubt, but that a very cursory examination will be sufficient to convince those who wish to judge rightly, that the position under notice is most awfully verified in this enlightened land.

### 1. *The assumed authority of the King.*

This is set forth in an Act, 26 Henry VIII., which says, "The King is vested with all power to exercise all manner of jurisdiction ecclesiastical; to reform all errors and heresies whatsoever, and determine all causes ecclesiastical." The Act further states, "That Archbishops, Bishops, &c. have no manner of jurisdiction, but by and under the King's majesty."

If any person can read language like that now cited, without feeling the deepest aversion to such solemn arrogance as is displayed in it, I must fear for him whether the divine glory of God is rightly kept in view. This is not, as some say, a mere formal assumption; for both Henry, Elizabeth, James, Charles, and Queen Anne actually forced the exercise of this power into operation; and it appears in the use of the royal prerogative in circumstances of very recent occurrence. If the holy God were the person spoken of, how could the language be more expressive as it respects spiritual supremacy, and authority to adjudicate in religious matters? It is high time, surely, for churchmen to be merciful towards Catholics; for they are both sinners of the same class, by giving divine honours to erring

man. The only difference that exists is, that one dethrones Christ by putting into his place the Pope; and the other, by raising to his throne the King: and both are deeply guilty of disparaging the glory of the Redeemer, who alone is the Law-giver of Zion.

How is it possible, then, to view a system which exalts wicked men and vain women, as several of our kings and queens have been, to the place and prerogatives of God, as anything better than a system of antichristian abomination? For instance: look at the wriggling, and planning, and carnal contrivings now going on respecting the vacant bishoprics, and the filling up by the king of these high places of Mammon. Is the authority of Christ regarded? Is the king, and are his ministers seeking counsel of God in the appointments to be made? Are they not rather proceeding just as they would do in advancing some favourite to a lucrative post in the army or the navy, and so sinking religion to a level with the secular concerns of the world? Party politics! both make and translate bishops, and have done for centuries, and will do, so long as earthly kings assume the prerogatives of Christ. Those who know anything of the religion of the New Testament, will abhor all such profane proceedings, and pray fervently for the time speedily to come, when God will sweep them away with the besom of destruction, and give to his exalted Son the sceptre of universal dominion over both kings and their subjects.

### 2. *The rights and enactments of parliament.*

I quarrel not with parliaments, when they are employed with

things within their proper province; and to me it is just the same whether they be Tory, Whig, or Radical, provided they seek to promote equity and justice in the land. But at the same time I do contend, that for parliaments to arrogate to themselves the authority of God in making national churches, and compelling other people to support them, is a sin of very serious magnitude. A representative parliament chosen by the people is, in a civil sense, the chief glory of Britain; but no earthly assembly has the shadow of a right to legislate in matters between man and his Creator. Every attempt at this must be odious in the sight of God. The Church of England is strictly a parliamentary church; and those who choose to remain in it, by so doing bind themselves to obey the parliament; and so they both sin together, by renouncing the authority of Christ as the sole Lawgiver in all matters of a spiritual nature. The national churches, however, in this empire, have their very foundation in acts of parliament, and even the canons of the episcopal church cannot be enforced but on the ground that parliament approves of them, although it is probable that five out of the six hundred and fifty commoners, could not be found who know anything competently about them; and whether the lords do, is scarcely less to be questioned. Parliament could make a new prayer-book. They can legislate on building churches with other people's money. They can talk of abolishing church-rates, by making a law to take two hundred and

fifty thousand pounds annually out of the land-tax, to support churches with. They have said something about admitting Dissenters to be married at their own chapels: but the Bishop of London, with his holy clergy, will not agree to it, except they have a regular fee for every marriage that takes place. It is in this way that national churches legislate and act, by making void the laws of the Saviour, and substituting the laws of unrighteousness. When one looks at the two houses of Parliament, who under the king have full power to make and unmake all sorts of laws relating to religion, for more than *twenty millions* of people, the question naturally arises, Are these persons duly qualified to perform the onerous duty? Who has given them authority to wrest the sceptre of legislation from the hand of the blessed Son of God, who is King in Zion? Are they not afraid to incur his wrath, who is the *Prince of the kings of the earth*, at whose tribunal they must all soon appear? If nothing were done of an evil tendency by national churches, besides that of attempting to rob Christ of his honour and prerogatives, it would be sufficient to consign them all to an eternal anathema, and mark them out as the objects of entire detestation in the judgment of every good man on the face of the earth. Most fit is it, therefore, for him to say, when denouncing the fate of nations, who will not honour him as Lord of all: "I will break them with a rod of iron; I will dash them in pieces, like a potter's vessel."

J. W.

Haworth, April 4th, 1836.



## AMERICAN SLAVERY.

TO THE BAPTIST MINISTERS AND CHURCHES OF THE UNITED  
KINGDOM.

Dear Brethren,

The fact that a fraternal connexion is understood to subsist between our Societies and the Baptist Churches in the United States of America, appears to us to justify our solicitous attention to every development of their moral character, as well as to their avowed constitution and discipline.

We, therefore, feel that the acknowledged patronage of Slavery, which is attributable to many of those churches, in common with numerous other Christian Societies in that land, demands a persistent and public protest from British Christians.

But, whilst we regard the holding of their fellow-creatures (in many instances their fellow-*Christians*) in Slavery as a foul blot on the character of the Americans, and a disgrace to the boasted freedom of their civil institutions, we are yet more grieved by their invidious and antichristian exclusion of all coloured persons from communion with whites, at the table of the Lord, and, by consequence, from Christian fellowship generally.

This practice, which we believe to be of very general, if not of universal, prevalence in that country, we cannot but regard as an insult to the authority of Christ; perpetrated, too, within the precincts of his own house; a base immolation of Christian equity, love, and union, at the shrine of worldly expediency and national prejudice.

Against these evils, but especi-

ally the latter, as a most hateful and crying sin against Christ, and those for whom he died, we deem ourselves bound to remonstrate, through every accessible channel of communication. We should withdraw from ostensible union with those professing Christians by whom such a remonstrance would be disallowed or rejected.

In the earnest hope that, at the approaching Anniversary meeting of the "Baptist Union" in the metropolis, this subject will be brought under discussion, we are anxious previously to submit it to your consideration. We further venture to recommend to you, in your several local associations which may assemble in the meantime, or in your separate churches, to prepare and transmit to the Secretaries of the Union, a decided expression of your sentiments. We hope that thus the collective and harmonious voices of our churches, enforced by the authority of our Saviour, and attended by his Spirit, may appeal with resistless power to the consciences and best affections of our transatlantic brethren; and promote, through the length and breadth of their land, the triumph of humanity, justice, liberty, and Christian philanthropy.

We are, dear brethren, your affectionate fellow-servants of Christ Jesus,

T. WILLCOCKS,	} <i>Devonport.</i>
T. HORTON,	
S. NICHOLSON,	<i>Plymouth.</i>
J. WEBB,	<i>Stonehouse.</i>

# ON THE CONNEXIONS IN WHICH THE DOCTRINE OF ELECTION IS FOUND IN THE SCRIPTURES.

(Continued from page 148.)

**3. Election is also exhibited in the Scriptures as securing the accomplishment of the design of the death of Christ.**

This design was the glory of God in the salvation of men. The argumentative portion of our Lord's prayer in John xvii. is abundantly confirmatory of this statement. "I have glorified thee on the earth," said the Saviour, anticipating the consummation of his work and sufferings below. "I have finished the work which thou gavest me to do. I have declared unto them thy name, and will declare it." Declaring the name of God is equivalent to promoting his honour. The constant aim and prayer of the Redeemer was, that his Father might be honoured by all that he should do and suffer. "Father, glorify thy name. Now is the Son of man glorified, and God is glorified in him." To the manifestation of God's glory to mankind, or, to adopt the language of the Saviour, to the glorifying of God on earth, it was necessary, not only that in his sufferings Christ should display the holiness and justice of the divine character and government, that the perfections of God should be presented in delightful harmony, while the basis of human hope was laid; but that the salvation of many of our race should be rendered infallibly certain. God might indeed have been glorified in the work of the Redeemer, though none of our race accepted his salvation. It might have been shown that the salvation of men was possible without infringing upon divine purity and justice, and in some parts of the universe this might

have become a matter for devout and admiring praise; but to us, little capable of so much abstraction, it was necessary to the honour of God, not only to demonstrate the possibility of human redemption, but to make that redemption a matter real, fixed, and certain. The deliverance of many from woe must be actually accomplished.

Purpose and completion are with God, in some respects, one and the same thing. What he intends, is equally certain with what he does, so that in the absence of the actual salvation of men through the blood of Christ, there must be the purpose to effect this salvation, nor must this purpose be contingent, or dependant on our volitions, it must not be liable to frustration by succeeding arrangements. Those who shall be saved must be so fixed upon, so determined in the divine counsels, as to obviate all doubt. They must be given into the hands of the mediator so as that it should thenceforward become his business to render his interposition for them effectual.

Now, if we turn to the language of Scripture, we shall find precisely this arrangement made. Jesus is said to have given himself for *the church*; the objects of his redemption are specific and determined: "When thou shalt make his soul an offering for sin, he shall *see his seed*." The salvation of men was the joy that animated and sustained his courage, but this joy was *set before him*. The pleasure of the Lord, it is expressly said, should prosper in his hand; no obstacle should thwart it, no difficulties



should impede or lessen it. To what degree it should prosper we are not informed; it is not for us to know how many and who shall ultimately be saved; enough that our salvation is possible, and will assuredly be effected, unless we wilfully reject the gospel: but Jesus did know; the extent of his reward was before him; all the pain of doubt and uncertainty is removed from his mind, and the assurances given to us show that the purpose of Christ to glorify God in the salvation of men is secured.

It is observable, moreover, that amid all his pain at the treatment of his message and of himself, the heart of the Redeemer recurs to this certainty as affording inconceivable delight. "All that the Father giveth me shall come unto me. This is the Father's will which hath sent me, that of them which he hath given me I should lose none. My sheep hear my voice; I know them, and they follow me. And they shall never perish, neither shall any man pluck them out of my hands. My Father who gave them me is greater than all." In these passages, some past transaction, giving him an especial interest in a portion of the family of man, is referred to. Many of the Jews rejected Christ; many who professed to receive him would afterwards desert his cause; but still the salvation of his sheep was secure. They were given to him. "Thine they were, and thou gavest them me." This past transaction was nothing else than the forming of the sovereign purpose we are considering. It was this which gave men to the Redeemer, and insured their salvation, so that election pledges the fulfilment of the designs of the death of Christ.

Conceive it withdrawn from the Christian system, and what then will be the consequence to the character of God, to the work of Christ, and to the fate of the human family? The results of the scheme of mercy would be thrown into uncertainty; sinners might be saved, or they might not; the blood of Christ, shed for many for the remission of sins, might be effectual, or it might be poured forth in vain; the splendid apparatus of means set in operation to glorify God in saving men might succeed, or it might fail. God's thoughts of kindness might issue in good, or end in disappointment. The plains of heaven might be crowded with sinners from our world, owing their elevation to the mercy of God in Jesus Christ, or they might be empty and deserted: but then what becomes of the wisdom, the love, the power, the justice, the truth of the Most High? and how shall we show that there was either grace or wisdom in Christ's consenting to die for us? The salvation of men could have been rendered certain as well as possible; and who would undergo immense toil and labour, and pay a price of inestimable value, the price of his own life, for a mere possibility, or even for a strong probability, when a certainty could be attained?

This, then, is another of the connexions of the doctrine of election: it is revealed as rendering certain and glorious all the purposes of the death of Christ.

4. *In the Scripture this doctrine is presented as sustaining the hope we cherish of the progress of religion notwithstanding every obstacle.*

This particular is so clearly connected with the last as to supersede the necessity of length-

ened observation. If by election the designs of the death of Christ are secured, then is the progress of his cause in the world put beyond question. For sinners to be saved, they must believe in the Son of God; but "how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?"

One purpose of Christ in dying was, to secure to himself the right of bestowing gifts "on men, *even the rebellious*, that the Lord God might dwell among them." In the clause, *even the rebellious*, a reference may be intended to persons especially sinful and degraded among men, or perhaps to heathen nations, flagrantly rebelling against God. Among them, efforts to diffuse the blessings of religion must be successful. We are often ready to look hopelessly upon these efforts; but the most confiding faith should rather be cherished; Christ died to secure the right of bestowing gifts upon men, "*even the rebellious*." In consequence of his death, the sceptre of universal authority is placed in the Saviour's hands, so that the success of his cause in the world is committed to himself. He has obtained the right of giving the Spirit to render all the means of promoting it effectual.

Not, however, to dwell on these considerations, it is more relevant to exhibit the direct connexion apparent in the Scriptures between the progress of religion in the world, and the doctrine now under review. In Acts xiii. we find Paul and Barnabas preaching at Antioch. Their success seems to have been but small at first: the Jews opposed them; and though the Gentiles desired a repetition of

their address, but few seemed to receive their testimony. On the next sabbath-day, indeed, almost the whole city came together to hear the word of God; but the Jews were excited to enmity, "contradicting and blaspheming." Here, then, was sufficient discouragement; yet, says the historian, "As many as were ordained to eternal life believed." Various interpretations have been given of this important declaration, some depriving it of all reference to the choice of God in election. "I cannot think, however," says Dr. Guise, "that in this passage the word ordained signifies an internal disposition of heart, much less that these persons disposed themselves to eternal life. All such dispositions are from God, who works in us both to will and to do according to his good pleasure: they are rather the fruit and consequence, than the cause, of that faith which purifies the heart. I take the being ordained to eternal life to be mentioned, not in opposition to the contradicting and blaspheming Jews (ver. 45), but in distinction from others of the Gentiles, who were glad, and glorified, or spoke well of, the word of the Lord, mentioned in the former part of ver. 48. These seemed to be as much disposed to eternal life as the rest; but while the work went no further than to stir up affections of joy and wonder in them, there were others of that applauding multitude in whom it proceeded to saving faith, even in '*such as were ordained to eternal life*.' Thus the passage intimates, not indeed that all the elect in that assembly believed at that time, but that among those in whom there were promising appearances, such as did believe had been chosen to eternal life."



If this view of the passage, propounded by a most judicious and pious commentator, be correct, the connexion between the doctrine before us and the progress of religion, notwithstanding every obstacle, is most clearly marked.

Another somewhat similar passage we have in Acts xviii., where Paul's labours at Corinth are narrated. This city was so sunk in crime and degradation, that *κοινωταζειν*, to act like a Corinthian, was synonymous with pursuing a course of deep and disgraceful debauchery. As if this were not sufficient to discourage the apostle, his labours there were greatly opposed and thwarted. Some were converted; but the Jews in general withstood him, and blasphemed. Under these circumstances, "the Lord spake to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee, to hurt thee: for *I have much people in this city.*" The last clause of this quotation is remarkable. Few had as yet received the gospel. God could have *much people* there, only as he purposed to convert many to himself. The intimation is given to Paul, to assure him, that, however opposed and discouraged, his work in that city must be successful; and successful it was, to an extent far beyond the most sanguine expectations. See 1 Epist. i. 49; vi. 9—11.

Other illustrations under the present particular are not necessary; these are sufficient to show the connexion stated; and they may sustain our hope as to the labours we may conduct for the success of God's cause in the world. He has determined to save man by the instrumentality of his truth. "My word shall not

return unto me void, but it shall accomplish that whereunto it is sent. The wilderness and the solitary place shall become glad, and the desert shall rejoice and blossom as the rose: I, the Lord, will hasten it in its time."

5. *The doctrine of election is presented in the Scriptures as an incentive to personal holiness.*

This is one of the most frequent and obvious of all the connexions in which it is found. That we should be holy, is the great end, so far as we are personally concerned, for which we are distinguished by divine mercy. "God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and the belief of the truth." "Whom he did foreknow, them he also did predestinate to be conformed to the image of his Son. For this is the will of God, even your sanctification. Ye are a *chosen* generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises, or declare the virtues, of him who hath called you out of darkness into his marvellous light." "The grace of God, which bringeth salvation to all men, hath appeared, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." "He hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love." Such are some of the very clear declarations of the doctrine before us, abundantly illustrating the connexion now being remarked upon. Election becomes an incentive to personal holiness, as it describes this holiness to be the end of God concerning us. An end approved by his wisdom

is fit to be aimed at by ourselves, especially when we consider our obligations to him by whom it is desired and intended. If our own happiness were no way concerned, a sufficient incentive would still be supplied. He who is infinitely wise and gracious, and who by his manifold kindness has laid us under the strongest obligation to approve and pursue all that he approves, wills our holiness. The appeal is made to our love and gratitude. Election also places before us the model—in Christ, the first elect—after which our character is to be formed. We are “predestinated to be conformed to the image of his Son;” and by this doctrine we are assured of all the strength and grace we need, to enable us to attain the holiness we desire. We are not contemplating an unattainable object. The grace and strength of God are engaged with us; and can the difficulties in our way, or the adversaries by whom we are assailed, be too many or too powerful for him? The corruptions of our nature must be overcome, all adversaries must be vanquished, and perfect resemblance to the Saviour must be attained, by God’s elect. “We shall be like him, for we shall see him as he is.” All his designs would otherwise be reduced to disappointment and foolishness; the promises he has uttered, the hopes he has inspired, instead of strengthening and sustaining us, would become as the apples of Sodom, and as the grapes of Gomorrah. Let us, then, meditate on this powerful incentive, till our spirit is stirred within us, and till our arm is nerved for the spiritual conflict. “Be sober, and hope unto the end, for the grace that is to be

brought unto us at the revelation of Jesus Christ.”

6. *The doctrine of election is exhibited also as a topic of comfort amid the trials of life.*

How it may become so, there is no difficulty in ascertaining. The elect are sharers in the security and blessings of a covenant which David describes as “ordered in all things, and sure.” It is made, not with them, but with the Redeemer. All the conditions it imposed on him have been fulfilled; his obedience has been rendered, his sufferings have been sustained; in token of their sufficiency he rose again from the dead, and ascended up on high, that he might fill all things. All that now remains is to perform the promises of the covenant to those whom Jesus Christ represented. Under every circumstance, this consolation is of unspeakable value. It dispels the gloom occasioned by our own weakness and insufficiency for the spiritual conflict; it sustains beneath the weight of affliction; and it affords the assured hope of victory over all the temptations to which we are exposed.

Perhaps in 2 Sam. xxiii. 5, there is a reference to the doctrine we have been stating. David individualizes himself as looking for the blessings of the covenant specified: his family might not be made to grow into power and greatness, yet this covenant would be performed. The passage contains some of the last words that David uttered, when, as a man of piety, he would naturally dwell upon the expectation of spiritual and eternal blessings; he speaks of the covenant as everlasting, and as involving the whole of his salvation and desire. What a scene is presented to our view! David, feeble with



age, furrowed with care, afflicted in his family, and dropping into the grave; yet rejoicing in his own interest in God's covenant of mercy. Often has the scene been repeated: many a saint, feeble, careworn, and afflicted, has abundantly rejoiced in the covenant of God, the eternal purpose which he purposed in Christ before the world began. "Though he slay me," said Job, "yet will I trust in him." "Although," said Habakkuk, "the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the field shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation."

As directly illustrative of this part of the subject, let recourse be had to Romans viii. The doctrine of election maintains a conspicuous place in that chapter, and its connexion with individual hope and consolation is clearly evinced, ver. 26—39. No sorrow can occur, which the apostle has not included in his list; no adversary, no purposes of mischief can offer, beyond what he refers to; yet beneath every ill there is ample consolation. "In all these things we are more than conquerors through him that hath loved us."

*7. The doctrine is also put as a motive to devout thankfulness and devotion.*

Abundant illustration will here occur to the reader's mind. He will think of Paul's thankfulness on behalf of the Ephesians, chap. i. ver. 3—9. He will naturally recur to 2 Thess. ii. 13, 14, where the apostle expresses gratitude for the choice itself, not its consequent blessings, of which the Thessalonians were the objects.

"We give thanks, because God hath chosen you to salvation," &c. Such will be the natural result of regarding ourselves as distinguished by the kindness and love of God, especially when we bear in mind that his thoughts were occupied on our redemption before the world was formed. Thus it was with Paul: "God, who is rich in mercy, for his great love where-with he hath loved us, even when we were dead in trespasses and sins. To me, the chief of sinners, Jesus Christ hath showed all the riches of his long-suffering and mercy. By the grace of God I am what I am." Let insensibility mark those who are yet under the power of iniquity; we must retain such a sense of obligation for God's quickening grace as shall break forth in praises; we must, we will ascribe honour and glory, and power and praise, "to him that sitteth upon the throne, and to the Lamb, for ever."

Such are some of the connexions in which the doctrine of election is presented in the sacred volume; and by the views these passages exhibit must our sentiments on this mysterious doctrine be guided. It may contain depths which we cannot fathom, and difficulties which we cannot explore or adjust; but who can wonder at this? It relates to the thoughts and purposes of him, of whom it is said by the prophet, "Verily, thou art a God that hidest thyself, O God of Israel, the Saviour." Instead of stumbling at these difficulties, let us rather be thankful that so many that might befall our inquiries are removed; that with all our ignorance we yet know enough to justify the ways of God to men, and open to us the rich consolation of hope.

The doctrine of election discovers the deep, the infinite wisdom of the Most High. It gives certain success to the most compassionate of all his dispensations to man; throws the bright rays of hope over the darkest and most portentous scenes through which we pass; and touches a chord in our hearts, whose vibrations yield him the grateful music of devotion, love, and holy zeal. A wise master-builder forms his plan, before the foundation of his intended structure is laid; a skilful general orders all the movements of his army, ere a detachment is permitted to march; the wisdom of the master-mind in either case is traced in the precision with which the plan was formed, and the certainty with which it is carried into execution. Of God it must be acknowledged, "his work is perfect." The end is known from the beginning, and it is secured and expedited by every thing that occurs.

Election is not a mere arbitrary determination for which no reason exists, and which forces into connexion things mutually disagreeing. Though we cannot trace the reason of the determination in each separate case, to God a reason appears amply sufficient to sustain its wisdom and its mercy. I may be unable to tell why he hath chosen *me* as the object of his especial favour. He, however, could tell; and perhaps, among the discoveries granted to me in eternity, this may be one; but if not, still I can have no doubt that the choice is wise, well-founded, and worthy of God. "Even so, Father, for so it *seemed good* in thy sight." The expression, "*seemed good*," is strong. Not merely is there a determination that a certain course shall be taken; that

determination is wise, the course is worthy of God; it seemed good in his sight. Into the wisdom of each particular choice it is not necessary or expedient to attempt to penetrate. That wisdom, in relation to the choice in general, whomsoever it may include, is abundantly sustained by its influence upon the work of Christ, and upon the character and destiny of man. It is wisdom which subverts the cunning and policy of the devil, and renders his machinations subservient to the promotion of God's glory.

Often is this doctrine thought to wear a discouraging aspect to the inquiring sinner; and that views of it having this tendency are sometimes taken, will not be questioned: it is, however, of importance to observe, that these views are not scriptural. Election is simply the purpose of God to render effectual the obedience and sufferings of the Redeemer; it ensures the bestowment of mercy, through his atonement, on every humble suppliant. Is there anything discouraging in this? It behoves that what sinners are required to believe, should be clearly placed before them. We have not to dwell upon the question of their individual election of God, but must tell only that Jesus Christ came into the world to save the guilty, that none can seek his mercy in vain. It is impossible not to admire the beautiful and encouraging declaration of our Lord, "Him that cometh unto me, I will in nowise cast out;" a declaration which will be found in close connexion with a statement of the doctrine before us. "All that the Father giveth me, shall come unto me; and him that cometh unto me, I will in nowise cast out." Christ cheers himself



by a reference to the purpose of God, which ensured the salvation of some ; but even at this very moment utters one of the most encouraging sentiments that ever fell from his lips. Who shall say, after this, that the doctrine wears a gloomy aspect towards the inquirer after eternal life ?

That the doctrine harmonizes with every part of revealed truth, and that, in pursuing the conduct it supposes, God acts as he does in all other instances, it would be easy to show. Perhaps, however, another essay may be given on this subject. In the mean time, it is to be borne in mind, that we do not describe God as decreeing without a reason, and to no end. Such conduct in men would be foolish ; it could not be wise in him. His decrees and doings are sovereign, truly ; he gives no account of this or any of his matters ; still, he wills nothing without the best reason. Real glory to himself, and real good to the creation, not otherwise attainable, are advanced by his determinations ; and, though

we may be entirely ignorant of the kind or degree of good, or how it shall be secured, to God's view it is always present. *It seemed good in his sight* to act and determine as he has done. "O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are his judgments, and his ways past finding out !"

Our efforts to diffuse the gospel of Christ in the world derive from the doctrine we have contemplated the richest encouragement ; they are put forth on behalf of a cause which must be successful. The employment of the means, and the glorious result, are alike included within the intentions of the Most High. His servants must labour, his people must contribute, and they must work, praying always. Thus shall his word go forth ; "the wilderness and the solitary place shall become glad ; and all the earth shall see the salvation of our God." S. G.

*Walworth.*

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## POETRY.

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### FAITH AND FRUITION.

Oh, it is sweet to live by faith,  
And cast my burdens on the Lord ;  
To credit what my Saviour saith,  
And rest securely on his word !

To find a refuge in his breast  
From every deep-corroding care !  
To feel that calm and peaceful rest  
Which none but Zion's children  
share !—

To look beyond this vale of tears,  
And see my home prepared above !  
To rise superior to my fears,  
And realize the Saviour's love !

To welcome all his sovereign will,  
And in his constant care confide ;  
To claim Him as my portion still,  
Though every creature-stream were  
dried !—

To trust Him in the darkest hour,  
When clouds obscure his smiling  
face ;  
And triumph over Satan's power,  
Strengthened by all-sufficient grace !

Oh, these are drops of sacred bliss,  
Which in this desert-land are given ;  
But the full streams of happiness  
Can only be enjoyed in heaven !

W.

## REVIEW.

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*A History of the Church, from the Earliest Ages to the Reformation.* By the Rev. G. WADDINGTON, M.A. 8vo. 1 vol. — Baldwin and Cradock, Paternoster Row.

Ecclesiastical history, at all times very important, assumes, in the present condition of our country, more than common interest. The affairs of Christian churches are daily advancing towards most important changes. Difficulties, arising out of the operation of existing laws, and the conflicts of parties, require the most profound attention of government, and exercise all the wisdom of our rulers. Some parties are grieved by present oppression, and others are full of anxiety for the future. In the labours of Christian benevolence, some individuals are forced to the utmost limit of their capabilities in exertion; whilst the moral destitution of by far the larger portion of mankind, continually awakens the sympathy of our churches, and peremptorily demands a more efficient help than it has yet received. Daily triumphs prove the influence of gospel truth; yet, after so many ages, the truth has not produced its legitimate and predicted result. The cry for church reform reverberates on every breeze, and one suggestion follows another with a rapidity which confuses the inquirer, and bids defiance to calm and satisfactory experiment. The national church is surrounded with difficulties. Her most obvious laws are reduced to a doubtful character; and, instead of clear and incontrovertible axioms, which no one can mistake, all men seem to be confounded with problems that cannot be solved. In such a state, perhaps it would be wise to retrace the experience of past ages. For though the fathers may not have been perfect in all things, children might learn, from the errors of their parents, how to correct their own mis-

takes, and guide their future conduct.

A history of the church suited to this purpose, and within the reach of ordinary readers, is at present greatly wanted. Most of those which have been written are too much tinctured with party prejudices. The labour required in such a performance is very great; the qualities necessary to constitute the historian, in a case where so many interests are involved, and no one can be altogether free from their influence, are rarely to be met with in one mind; and perhaps it will be found that the task itself is far beyond the reach of human capabilities.

Such views should produce mildness in stating defects, which may by any means proceed from human infirmity, and consist with sincerity in their regard for truth; but in a case of so much and such sacred importance, nothing should be tolerated which savours of infidelity in the design.

It is to be feared that, however dreadful such a charge may seem, it must fall with prodigious weight on many writers of this class. They have entered on their work with a fixed determination to support a party. Instead of the solemn reverence for truth which ought to fill the mind of an historian, they have brought into their work a levity which would not have secured for them confidence at the bar in a court of justice. The very object of Bossuet, Petavius, and Baronius, was to support the church of Rome; and they only recorded such things, and in such a way, as they thought likely to secure their purpose. Milner wrote to sustain the church of England; and his work is employed (to use the expression of a respectable clergyman) as a feeler, to be put into the hands of such dissenters as may be esteemed worth an attempt to con-



vert them to episcopacy. Mosheim, and the century writers of Magdeburg, wrote professedly on the Protestant side; and, perhaps, it is not too much to say, that they often feel the influence of their first design. It would be well if, at this juncture, a man with sufficient learning, industry, and faithfulness could be found, to trace the rise and fall of true religion in the church, with the causes and effects of such modifications in its discipline and character, as are defined on the remains of its several ages.

Mr. Waddington's *History of the Church* does not contain all that might have been wished for in such a work. There are inductions which ought to be reviewed at least, if not modified. Many points connected with the vitality of true religion in the church have been passed over; he is also a churchman, and now and then we may perceive the marks of his filial piety towards so kind and good a mother: but, with all its deficiencies, his book forms a valuable addition to our popular reading, and will be studied with great advantage by the people of this country.

The whole period comprised in the work, though a very important one, is a small part of the whole. From the beginning of the world God has had a church in it, over which he has watched with peculiar care, and in which he has exhibited the principles of his government. Great part of the sacred records are intended to preserve, for the use of present and future generations, the leading of Divine Providence in ages that are past. By the help of these, the origin of nations may be traced, and the errors through which they sank into idolatry and ruin. The Old Testament prepares the reader to understand the perfection and glory of the New. The history of the New Testament unfolds the worth and beauty of gospel truth. Just where the canon of the New Testament closes, Mr. Waddington begins his history, and he continues it through 1300 years, till the reformation of Luther. Leaving altogether for other writers the history of

those sections of the church which were then formed, and which have since that time risen out of the several Protestant establishments.

Many eminent authors have laboured over the same period. A reason for this is found in the fact, that within these 1300 years the great establishment of Rome rose into power and sank into decay. Since then the Protestant and Romish churches have mutually referred to ancient records and practices, in proof of their several systems; because within these years almost all the great questions of church polity have been reduced to a full experiment. To solve these questions by appealing to the experience of antiquity, deserves now the most serious attention.

Mr. Waddington's work will assist the reader in this important study very much indeed. For example:

The power of divine truth, when not encumbered with political enactments, is clearly seen in the history of those ages which precede the reign of Constantine. It is not denied that the apostolical age was distinguished by miracles, but these were intended for another purpose. The power of divine doctrines was then derived, not so much from the belief that they were true, as from the feeling of their importance, and the operation of the Spirit of grace. Both these were secured by the free and generous devotedness of ancient Christians, churches, and ministers. Whilst this character was maintained, no earthly power could resist the advance of Christianity in the world. Instead of depending on the government of any country for assistance, the gospel, when thus taught, saturated every nation with devout doctrines in defiance of its government. Such was the extent and completeness of the triumph gained over heathen darkness, that the nations were changed in those general points which define the national character. Constantine found that the best, if not the only, policy for gaining the imperial throne, was supplied in the profession and

support of Christianity. Heathen Rome was thus subdued. After that period no emperor was able to restore the pagan worship. The whole empire was so far subjugated to the truth, that no created power could expel it. The man of sorrows had, by the freedom and zeal of his followers, conquered, within 300 years from his birth, the whole civilized world; and he thus left, for the instruction of posterity, an everlasting proof, that his doctrines, aided by his Spirit, were destined to reveal his own independent omnipoence.

This is now called the voluntary principle, which consists in leaving religion to its own merits; propagating it only by means of its own benevolent zeal, and the assistance of divine grace; and claiming in the church obedience to nothing besides the authority of God, and the truth which was written by his inspiration.

Next to the power which, in its divinely authorized simplicity, the gospel exerted over heathen nations, is that vigorous health with which it resisted the principles of error, which made their appearance in the church itself. These were so various, that they indicate a decided intention, entertained with constancy by the enemy of souls, and prosecuted with rigour and skill by many hands, to destroy the purity of Christian doctrine, and corrupt the discipline of the churches. Every office was assailed by temptations to corruption; and every great truth was injured by some sophistical appendage. The terms of membership, and the treatment of members, were points at which great efforts were expended; and with all their simplicity, the two sacraments which Jesus had established stood like marks for the enemies of mankind. But no rigour or constancy could secure success for the powers of darkness. Errors were introduced; but, till the beginning of the third century, they were not considerable. During the latter part of the third century they were more prominent. But the prominence of such questions as

the time of celebrating a feast, &c., indicated an earnestness in adhering to the law of Christ, which nothing could effectually overturn. Consequently the 300 years which preceded the reign of Constantine is the purest as well as the most powerful part of the church's history. It must be assailed in a world of sin; but nothing could destroy or even endanger the purity of the church, until she became dishonoured by political alliances.

To those 300 years of the church's history which preceded the reign of Constantine, writers on the evidences of Christianity refer for that proof of its divine origin which is supplied in the practical influence of its doctrines. They also afford an explanation of two very important facts in history. When Constantine had reached the throne, he found the whole empire of Rome filled with the ruinous results of war. The same may also be stated respecting Charlemagne of France. Both these kings were great politicians, and strongly influenced by a desire to promote the welfare of the countries over which they ruled. They both employed the Christian religion as a means to promote civil improvements. Each king adapted himself to the existing state of the church. He paid the price, both in courtesy and in favours of a more earthly kind, which was necessary to secure the influence of churches and ministers in his design. To this he must have been led by the great moral power which Christian men had acquired during their persecutions. But in each case the policy was unsuccessful. From the moment that Constantine brought this instrument into his cabinet, he found it unmanageable. He and Charlemagne both sank under the weighty consequences of their error. Whilst religion was free, it became a blessing to all, like the light of heaven; but the moment it became entrammelled with political designs, the nations which had been astonished and enriched by its benefits, were oppressed and ruined by its corruptions; and the mistake into which these two great monarchs



were urged, must be placed amongst the principal causes that led to the production of those dark and guilty ages which followed their several reigns.

"By whatsoever motives of genuine piety these two sovereigns may really have been influenced, it is certain that their ecclesiastical institutions were chiefly regulated for political ends."—p. 441.

Hence, the histories of Constantine and Charlemagne serve to decide another great question in church polity; namely, What would be the result of combining civil with ecclesiastical power, in the constitution and government of the church? This is the bauble that deluded our fathers; and with which their children are too much pleased. The first considerable step, was that of legalizing the arbitrations of bishops (pastors) in cases of dispute between the members of their own churches. By this step, every Christian minister became a magistrate. These were divided by Constantine into Patriarchates, Archbishopricks, Bishopricks, &c., &c. Charlemagne found all this apparatus to his hands; but in order to obtain the favour of his own clergy, and the still more important influence of the clergy in Rome, he not only increased the temporal privileges and wealth of the clergy in other respects, he even submitted to receive his crown at the hand of the pope. Attracted by such baits, bad men sought the clerical habit; and wicked clergymen, when thus flattered, grew insolent. Gregory the Great employed the energies of a mighty mind in augmenting the power of his church; Hildebrand ripened his policy; and Boniface the VIII. carried to its highest point of effrontery the insolence of pampered baseness. There is no inconsistency in supposing that those who make kings in the name of God, should by the same authority unmake them. Consequently, the Bishop of Rome, who crowned Charlemagne, and to whom he looked for support in his designs, had in a few years become sufficiently

dreadful to dethrone with outrageous insult Frederic, the successor of his patron. This experiment verifies the wisdom of our Saviour's rule, "My kingdom is not of this world;" and proves at the same time, that no deviation from this rule can be beneficial, either to the government which allows the folly, or to the church which has the baseness to desire it.

From the time of Constantine to the present day, there have existed in the church two classes of active agency; one relates to the political interests with which the church has been connected, the other relates to the extension of its spiritual influence over individual men and nations: the latter has always been supplied by voluntary exertions. As in the present day, the missionary labours of the church, and the instruction of the poor in every country, have been thus maintained. It is only when these efforts of Christian zeal have concentrated a great moral power, that politicians have sought, by compulsion and worldly influence, to render them subservient to their own purposes. But when that worldly influence has been infused into such institutions, they have lost their vital energy, and sunk into uselessness and corruption.

Mr. Waddington's book does not include the history of Protestant churches. But it is necessary that this should be studied, to complete our practical knowledge in this country. The yoke of ecclesiastical power was found too heavy to be endured. When, therefore, the voluntary labour of Luther and his brethren had concentrated the moral force which made it safe, both Frederic of Saxony, and Henry VIII. of England, gladly broke away from their bondage. They did not set the religion of their countries free, but made the church subject to the throne. The power of regulating religious worship was transferred from popes to kings. Christ, the Lord of all, was still dishonoured; and, consequently, the experiment of the reformed churches has led to similar results

with those which were produced in the Roman Catholic tyranny.

The rise and continuance of every church establishment, since they involve an effort to turn the current of religious feeling into a channel formed by human contrivance, and to force the performance of acts which God has not commanded, require a perpetual succession of defensive movements to guard the system from public opinions, and the complaints of such as are oppressed. Almost every remonstrance has, therefore, been met in every country by one artifice. When complaint is brought against the oppression, those who hold the unjust power will confess the grievance, appear to sympathize, unite in the demand for reformation, and make every measure, advanced as a remedy, lead, by its very construction, to increase and perpetuate the evil. Since the fall of Boniface VIII., all the renowned policies of Italy and the Christian church have consisted in little more than artfully meeting the promise of reform, by measures which conceal, whilst they increase, oppression. Thus, from the very formation of the English hierarchy, complaints have been laid before the throne, with petitions for religious liberty. These petitions, when so loud and solemn as to render contempt dangerous, have been met with promises of relief; and the relief which has been given, has rendered the oppression more healthful and continuous. The compulsory system, as it now stands, must from its own grossness sink into ruin in a few years; whilst the reform of the Establishment which now invites the confidence of this nation, will postpone the church's emancipation for centuries.

Sinners can never repair the injury of their offence; it is not often that they can retrace their paths, so as to enjoy again the blessings of virtue. In the church this requires a peculiar supply of Divine grace, even in the case of individual offences: but when the whole body has sinned, and gone away from God, resigning the good word of

his grace in favour of human laws and worldly oppressions, it seems as though the grievous crime had no propitiation; for history has not recorded one case in which a church, thus sinning, has ever returned again to gospel simplicity.

The advance of literature, though within its own pale, was of all other things most dreadful to the corrupted church. But, whilst it could not endure the light, the sincere efforts of any ruler have never become effective in advancing its restoration from sin. Gregory the Great had many great and good qualities, but these were of small utility in the papal chair. Hincmar of Rheims was generously devoted to great designs, which produced no really advantageous result. Louis IX., the king of France and Emperor, seems to have been really pious. "He loved his subjects, and had his lot been cast in happier days, he would have loved mankind; but the principles of his church so contracted those of his religion, that his benevolence could never expand itself into philanthropy."

Louis IX. is not the only ruler that has felt his imbecility here; and there are other influences which have resulted in the same inutility. Individuals amongst the laity have learned to discover the impositions of the church, and to complain. The local clergy often felt the influence of truth. At times men occupied the papal chair, who longed for some correction of existing evils. The monastic orders rose for the express purpose of correcting abuses, and these were at length armed with the Inquisition. But every effort fell by one or the other of two great evils: either it was drawn into the general vortex of political influence, and thus became absorbed in the general disease; or, stigmatized as heresy, its agents were driven by fire and sword from the habitations of men. If the experience of 1836 years may justify an opinion, and history is in any degree worthy of belief, it should seem that nothing human is so difficult to reform as a corrupted church. Pollution there, like leprosy in the



walls of a house, can only be removed by dissolution.

Amongst those who have pleaded for truth and purity (regarded as the followers of Jesus in the apostolic age, but when Dominic and Innocent III. urged the crusade against the Albigeois, stigmatized as heretics) will be recognised the suffering fathers of our own denomination; seen obscurely at so great a distance, yet great, and worthy of great veneration. They are found in every age bearing their solemn protest against every corruption of divine truth, and every change in the divine sacraments. Sometimes they seem to be lost in the deluge of corruption, and are passed over as if they had no existence; at other times their growing strength is recorded in flame and blood, and horrible defamations. This was the case when Bernard, regarded by some until this very day a saint, turned that destructive storm of guilty passion, which he had raised for Palestine, into a crusade, bloody and destructive, against Pierre de Bruys, and our afflicted fathers who followed Christ with him in Languedoc. Falling beneath his unrelenting rage, they gained the crown of martyrdom. But that providential care which has still preserved the truth through all vicissitudes, sustained its advocates, and kept their children to this very day, ought never to be forgotten. "Lord, thou hast been our dwelling-place through all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting; thou art God."

Mr. Waddington's book has the merit of being at least adapted to diminish the prejudice of existing parties in the church in reference to each other, and proves that all have reason rather to repent of their own sins, than despise their brethren because of their infirmities.

The history of the Christian church is full of interest on another account. It seems to unfold with so much distinctness the unconquerable nature of sin. This defiled paradise, ruined the antediluvian families, polluted the patriarchal altars, and turned the nations to idolatry; it defiled the Jewish temple, and reduced that favoured people to practical atheism; and now it has produced in the church of Christ an apostasy which in every department stands, with full-grown strength, a man of this mighty sin. The multifarious forms and artifices of this enormity, sketched by the hand of an apostle, have been unfolded with greater distinctness through every succeeding age. This daring and rebellious hand has blotted the sacred page, and forbidden the study of God's holy word; changed the sacraments of our Lord for absurdities; denied the atonement of Jesus; and intercepted the act of a sinner's faith in God. Divine worship has been debased on one hand to heartless formality; on the other, to an exhibition of absurdities that would disgrace a theatre or pantomime. The Christian ministry has often descended from its high and holy elevation, to serve politicians in enforcing measures too unjust to be borne without a garb of religion to conceal their deformity; and finally, when, by such prostitution of their dignity, these servants of Jesus have acquired sufficient power, they have assumed with blasphemous temerity the prerogative of God himself to dispose of nations, and dishonour kings, and to fix the destinations of eternity. Thus, the hearts of men have been revealed, and the awful possibilities of human sinfulness have been manifested so as to justify the final judgment, and to show that everlasting vengeance itself is founded in divine beneficence.

## BRIEF NOTICES OF RECENT PUBLICATIONS.

*A History of Slavery, and its Abolition.* By Esther Copley. pp. 634. "Sunday School Union.—We anticipate for this volume an extensive circulation. The subject is one that still retains considerable interest, and will very long be connected with the most painful and pleasing emotions. The enormities of slavery have impressed a foul blot upon our common humanity, which even the abolition of the practice cannot entirely efface. To see this fell monster, however, in its present state of prostration, with its venomous fangs and talons extracted, hopelessly struggling for a protracted existence, we certainly regard as a redeeming appearance in our degenerate times.

Mrs. Copley, with her accustomed diligence, good sense, and piety, has collected and narrated this humiliating history in a manner equally creditable to herself, and interesting to her readers. The work is comprehended in twenty-two sections. The titles of a few of these sections will be sufficient to show that the plan upon which the history is constructed is of considerable extent, embracing in its detail statements of facts, incidents, and reflections, adapted not only to afford the most ample information, but also to produce the most desirable impression. "The origin of slavery—Moral effects of slavery—Sources of slavery—Slavery among the Romans—among the Jews—in Europe—Abolition of slavery," &c., &c.

The amiable authoress dedicates the volume in the following language: "To Thomas Fowell Buxton, Esq., M. P., this little volume is respectfully inscribed, as a humble expression of the admiration and gratitude due to the faithful coadjutor and able successor of Wilberforce; the honoured instrument in the hand of Divine Providence of accomplishing negro emancipation throughout the British dominions; and the pledged and persevering advocate of the cause of humanity and freedom throughout the world."

*Notes of a Visit to some Parts of Haiti,* January, 1835. By the Rev. W. Hanna, Island Curate of St. George's, Jamaica. Seeley, 1836.—The observations of an intelligent and pious man, upon a part of the world to which former events in its history still attach uncommon interest. The country is known to be one of the

most beautiful on the earth's surface; and its black population are said to be well disposed, kind, quiet, and hospitable people. But their civilization is very imperfect; and in a religious point of view, their condition most melancholy. The government, however, is perfectly tolerant, and a few Wesleyan Methodists and Baptists are holding up the pure light of the gospel in Port-au-Prince. "What a noble field (exclaims Mr. H.) is here for the labours of Christian missionaries!" Lord of the harvest, thrust forth more labourers!

*The Christian Visitor, or Scripture Readings, with Expositions and Prayers.* By Rev. William Jowett, M. A. Seeley, 1836.—This little book is designed to assist those pious persons who visit the poor and the afflicted, in making their visits as profitable as they can. It consists, as the title intimates, of portions of Scripture suitable to be read on such occasions, with short expository remarks upon them, followed by a prayer. We should think it might be used with great advantage, not so much, perhaps, by reading its expositions to those who are visited, as by furnishing suggestions to the visitor what he should himself say to them. In either case, the object of the excellent author is worthy of his character and office—"to let fall one more drop of mercy into an ocean of misery."

*The Crisis, or the Approaching Grand Religious Revolution, and the Fall of the National Churches.* By B. D. Bogie, B. A., Rector of Lusby. London: Hamilton, 1836.—An attempt to show the approaching and speedy overthrow, both of the Romish church, and of all State Churches, from the predictions of the book of the Revelation: written with great vigour, and much apparent agreement between the events said to be pointed at by the prophecy, and the prophecy itself. We read the volume with unwearied interest, and only wondered how a clergyman could write it; or writing it, could any longer remain in a church which he holds to be doomed to destruction. Why does he not cry aloud in the warning voice of the book he undertakes to interpret, "Come out of her, my people; that ye be not partakers of her sins, and that ye receive not of her plagues!"



1. *The Purity of the Church. A Discourse.* By Thomas Morell, Coward College, London.

2. *The Alleged Inefficiency of the Voluntary System. A Lecture for the British Voluntary Church Society.* By the same Author. London: Jackson and Walford. 1836.—These are both of them valuable and timely publications. They advocate Scripture principles in a Christian temper, maintaining them by sound reasoning, and vindicating their application to present times and circumstances by a convincing appeal to facts.

*The Fountain of Life opened up.* By John Flavel, A. D. 1671. Religious Tract Society.—A series of forty-two sermons, on the mediatorial person, offices, work, and glory of the Son of God, by one of the most distinguished of the ejected ministers, the Fathers of our dissenting churches. Perhaps the writings of none of them are more characterized by unction than those of Flavel, while they are at the same time thoroughly practical. His style is very methodical, his language popular, his inferences remarkably pertinent, and his sentiments accurate and evangelical.

*Strong Consolation; or the Penitent Sinner encouraged.* By the Rev. J. K. Foster, Classical and resident Tutor of Cheshunt College. London: Thomas Ward and Co.—Every pastor accustomed to converse with persons awakening to a sense of their danger as sinners, knows that one of the first difficulties he has commonly to remove out of the way of returning to God, by faith in his Son, arises from mistaken views of the doctrine of election. Mr. Foster's design is, "to show that the certainty of the elect coming to Jesus Christ and being saved by him, affords the anxious sinner very strong encouragement to approach him for this inestimable blessing." His train of thought is simple and scriptural, and can scarcely be read without greatly relieving the difficulty of which it treats.

*Illustrations of the Pilgrim's Progress; accompanied with Extracts from the Work, and Descriptions of the Plates; by Bernard Barton. And a Biographical Sketch of the Life and Writings of Bunyan; by Josiah Conder.* pp. 49. Fisher, Son, and Co.—In all respects this is a most elegant publication. The typography is admirable; the engravings, especially the first, are elaborate and beautiful specimens of art; and of the composition, it is sufficient to remind the

reader of the names of Barton and Conder. The latter has supplied an exceedingly interesting biographical sketch of Bunyan's history, accompanied with many valuable remarks on his writings, particularly that part of them which has given such distinction to the name of its author. Besides the uncommonly superior portrait of Bunyan, and a highly interesting vignette, the work contains twelve engravings, the designs and execution of which will certainly secure for them more than ordinary attention. The former half of these are appropriated to the first part of the work, and are entitled: Christian got up to the gate—The palace called Beautiful—Christian passing the cave of Pope and Pagan—Christian and Hopeful escaping from Doubting Castle—The Delectable Mountains—The pilgrims on Mount Clear. The latter six are illustrative of the second part, and are representations of "The pilgrims—Christiana and her children at the wicket-gate—The shepherd boy in the Valley of Humiliation—Destruction of Doubting Castle—The river of the water of life—The land of Beulah. These are scenes which the eye of piety may contemplate with much instruction; for, while admiring the taste and skill of the artist, it can scarcely fail to occur, that "It is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

*The Elements of Latin Grammar, for the use of Schools.* By Richard Hiley, Author of "An English Grammar," &c. &c. Simpkin and Marshall, 1836.—Mr. Hiley proposes "to furnish the student, at a trifling expense, with a good first and second Latin grammar." With this view, it has been his object to supply, under proper heads, information from larger works, to which students in general have not access. Such a work has doubtless been much required; and, so far as the accident is concerned, the author has succeeded in comprising under the ordinary arrangement much information which is not generally given. In the syntax, Mr. Hiley has generally followed the plan of the Eton Grammar, and has added some useful matter; but this system itself is susceptible of great improvement, and no work will supply the desideratum Mr. Hiley mentions, which is not founded on principles somewhat more clear and philosophical.

## O B I T U A R Y.

### MR. W. BASTIMAN.

The methods of Divine Providence are often mysterious, and on many occasions, apparently, very much so in the disposal of life and death. The good and the useful, who were the "light of the world, and the salt of the earth," and who, by their Christian spirit and example, diffused around them the knowledge and the savour of the religion of Jesus, have been removed by death from the church and the world, in early life, and in the midst of usefulness. Many such characters have been so removed, when it appeared to those acquainted with them, exceedingly desirable that they should have continued in the present world, to prosecute those works of faith and labours of love, for the promotion of religion and the glory of God, in which they were apparently so ardently engaged. This was particularly the case with the individual whose name is mentioned above; for though he was not a public officer in the church, yet he sustained a very important station in it; and it may, I believe, with safety be said (as many can and would testify), that he did as much for the cause of religion in every way as perhaps any other individual ever did of the same age, in the same time, and in the same circumstances. Few young men have lived and died as he did. He was greatly beloved and lamented by all who knew him, and deservedly so.

W. Bastiman was born in a village a few miles from Burlington, East Yorkshire, March 20, 1808. His grandmother was a very worthy member of the Particular Baptist church at Kilham, 8 miles from Burlington. William had much of her attention, and a deep and constant interest in her prayers, which prayers for him were no doubt heard; for not long after her death he became, and continued as long as he lived, a most honourable and useful member of the same church. His mother became a member a little before he did, and is still spared, bitterly to bewail the loss of an only son, who was truly eminent as a Christian, consequently a comfort to her, and profitable to others.

William always appeared to be devoid both of the frivolities incident to the young, and the scandalous outbreaks

of human depravity which characterize and disgrace too many of our rising youth, and which many in after life, when they have become good and great, have reviewed with much regret. He was, I believe, never heard to swear, nor ever seen anything like inebriated, nor ever with the rabble joining in any thing mischievous and hurtful; but was rather remarkable for his attendance on public worship, and his attention to the things which he heard; for his evenness of temper, and uniformity of external deportment; the questions he would ask, and the grave remarks he would make.

But notwithstanding this regularity of temper, and external behaviour, when he began to think more attentively and seriously of his moral state and character as before God, he saw and felt that he was the subject of much innate depravity and actual transgression, which he confessed and deplored with deep penitential sorrow.

I do not remember, at this distance of time, the exact day or month on which he was baptized, and am too far from the place readily to inquire, but I believe it was in the spring of 1828. Soon after he joined the church at Kilham. By a train of circumstances, nearly the whole management of the place devolved upon him; he assumed it with diffidence, yet with a willing mind to do good in the cause in which he had embarked. From this time to his death, the cause of Christ absorbed his whole attention. He was not distinguished for that blind vehement fervour, which in too many exists only a little, then dies away, leaving them worse than before; yet there was in him a constant, steady, and increasing desire to walk with God, and to promote by every means the prosperity of Zion. He was possessed of the zeal which is according to knowledge, as was clearly evinced by the effects it produced; hence, alike far from indifference and indolence, his time, his talents, his money, his influence, and labours were all freely consecrated to the sacred cause. Nor was he moved from his steady and persevering course by any discouragements he had to meet; the indifference of some, and the inconstancy and neglect of others, were rather pitied and de-



plored than imitated by him : and though so much depended upon him, and was actually done by him, as long as he lived, yet there was a visible diffidence and modesty characterizing all he did. Free from all supercilious and self-important airs, he appeared to be always under the influence of that charity which doth not behave itself unseemly : feeling an entire and constant dependence on that Almighty Being whom he loved and served, he was humble and devotional, and ever ready to converse on those subjects connected with vital religion. In prayer-meetings, his hymns were often very happily chosen, his prayers pointed and fervent, and expressive of much love and gratitude to the Redeemer for what he had received, and what he hoped for through his atonement and intercession.

In private, he constantly read the sacred Scriptures, and thought and prayed much, enjoyed the blessings and realized the happy-consequences promised and vouchsafed to all them who attend to these duties.

I may also add, he was of a weak and delicate constitution of body, for a series of years labouring under a consumptive disease which ultimately terminated his earthly existence. To remove it, in accordance with medical advice, he tried various means, such as regimen, exercise, &c. With this in view, he made a voyage to Hamburgh, another to London, &c. ; but no permanent relief was obtained.

What gives interest to this, was the remarkable composure, patience, and submission with which he endured the whole, even when his affliction was the most oppressive. These amiable, useful, and desirable qualities of mind attended him to the end of life.

From the time of his joining the church, he had correct views of the leading doctrines of the gospel, and of their suitability to him ; and in his last illness they afforded him strong consolation. He then saw, and felt, and spoke as a dying man, yet as one who had a living faith in a living Saviour. He saw that as a sinner he was lost utterly and eternally without Christ ; but him he believed and loved, and in him he rejoiced with a joy unspeakable and full of glory. Hence he repeated with great

emphasis many passages of Scripture which were remarkably adapted to his condition. "I am a great sinner," he would say, "but the blood of Christ cleanses from all sin." After repeating many, and often such portions of Scripture, he would fervently pray for their application ; then with apparent ineffable pleasure he would exclaim, with David, "Bless the Lord, O my soul ; and all that is within me, bless his holy name !" He often spoke of the dying love and living power of Christ, with strong emotions of mind ; compared his sufferings with those of his Saviour, and expressed his gratitude that he had not to endure more. Many of the hymns and psalms of Dr. Watts afforded him great pleasure, particularly Psalm 17 :—

"This life's a dream, an empty show ;  
But the bright world to which I go," &c.

also Hymn 18, First Book.

A little before his death, his mother standing by his bed and much affected, he said, "Mother, weep not, I shall go when Jesus calls ; he has the keys of death, blessed be his holy name ! if he has nothing more for me to do, he will take me to himself."

In the midst of all which affected himself, there attended him to the very last an anxious solicitude for the prosperity of religion generally, and particularly for the place with which he was connected. A little before he died, his minister went to see him ; he mentioned one who takes an interest in the place, and for whose conversion he said he had often prayed, because he had power to do great good in many ways to the cause of Christ. "May it please God," said he, "to hear my prayers for him and others, and to make some a little more zealous ! I hope he will ; I hope you will be able to go on and prosper." Soon after this he died, Oct. 7, 1835, steadfast in the faith, rejoicing in hope of future glory.

Perhaps some may say I have stated nothing but his excellencies, and truly these were the most prominent in his character ; imperfections there no doubt were, but these were more known and felt by him than by any other person. All I have said, and much more, was clearly seen in his short but valuable life.

## RELIGIOUS INTELLIGENCE.

## FOREIGN.

"NEW SOUTH WALES, AND OTHER INTERESTING FIELDS FOR MISSIONARY LABOUR."

*To the Editor of the Baptist Magazine.*

Will you favour me by admitting, in your next number, a few remarks upon a letter on the above subject, signed "Philemon," in this month's magazine.

I am quite glad to find that in his circle your periodical is looked for with much eagerness; may I express the hope that the very great increase of interest which I have been gratified to perceive during the last few months, will lead to an enlarged circulation, and confer great benefit on our institutions, which suffer much from the want of their operations being more extensively known.

Your correspondent is desirous that the committee of the missionary society should send help to our colonies. Now, sir, I am also anxious that such help should be sent; yet I fear that the constitution of the society will not permit them to do so, unless Philemon, or some friend holding his views, will, at the annual meeting of the society now approaching, move an alteration in its designation, and thereby set the committee at liberty to act as the calls of Providence may exhibit to them in what places their Divine Master would have them carry on their operations.

Many objections could be offered to such a proposition, and as far as I have the opportunity of judging, some of them would, I apprehend, be insuperable: it is rather, therefore, with the object of suggesting another plan, to which less difficulty will present itself, than for the purpose of canvassing that of Philemon's, that I write. The Baptist Continental Society has at present a very small number of agents, and it has for a long time appeared to me that the committee of that Society might with great propriety embrace New South Wales, Van Dieman's Land, Nova Scotia, Newfoundland, Canada, and other small places, under the designation of the Baptist

Continental and Colonial Society, and this has been the more enforced upon me by Dr. Cox's visit to the latter country, and the very interesting information you have lately given us of the former. Philemon, happily for himself, appears not to be aware of the greatest of all the difficulties under which our societies labour, namely, the want of sympathy from their fellow-Christians. He says, speaking of the committee, "Let them not entertain the notion for a moment, that the denomination will not respond to an appeal in behalf of dear brethren," &c. O that it were so! but alas, what a tale can the secretaries of our Missionary Societies tell of the want of cordial sympathy and interest they find throughout the country! Let Philemon look at the ordinary income of our foreign mission, and then take an account of our churches, and see what a small amount must be contributed by each member, how much less to the Irish, Home, and Continental Missions (the income of the last amounting, I think, to about £200 a year), and he will come to the conclusion that a committee ought to be very cautious in proceeding on the faith of the response of the country. Perhaps, sir, Philemon may be a pastor; and if so, will he allow me to say, that the lamentations of the secretaries and committees go still further than what I have named, extending to a want of courtesy; for not only do their appeals meet with unfavourable receptions, but many times do they receive no reply at all, not even a kind word to cheer them in the lack of a kind deed.

In conclusion, permit me to join most cordially in the plea of Philemon, that our dear brethren in the colonies have superior claims on our Christian regard; and if any of your readers can afford them help, let me entreat them to consider prayerfully what they ought to do to supply their spiritual necessities; and when they have resolved, then vigorously, actively, perseveringly, and devotedly to carry their designs of mercy into execution.

Yours very respectfully, T. B.  
April, 1836.

DOMESTIC.

STATISTICS OF THE DENOMINATION.

A circular has just been issued by the committee of the Baptist Union, with ruled columns for different heads of information, requesting that they may be accurately filled up and returned before the 31st inst. We respectfully urge upon our ministerial brethren throughout the country, the importance of giving their attention to this subject; and the rather because, as the Union has undertaken this business, we shall forego our intention announced at the conclusion of our last volume, of taking measures to perfect the statistical tables we then gave. The desired information, perhaps, can be more easily procured by the Union than by us, and it certainly falls more within their province than ours to obtain it. Their circular will be forwarded to the secretaries of all the associations and to those churches which are not connected with any association (is it not to be regretted there should be any such ?); and we earnestly hope there will be no want of timely attention in replying to it in any quarter.

Ed.

SECESSION OF THE UNITARIAN MINISTERS AND DEPUTIES FROM THE ORTHODOX DISSENTERS.

It is well known to our readers that an association of ministers exists in London, under the title of THE GENERAL BODY OF PROTESTANT DISSENTING MINISTERS OF THE THREE DENOMINATIONS, IN AND ABOUT LONDON. These three denominations are the Presbyterian, the Independent, and the Baptist. They may be aware that there is another Association of laymen, consisting of deputies from the congregations, and known by the appellation of the General Body of DEPUTIES of the Protestant Dissenters of the three Denominations in and about London. In each of these bodies there have been, for a long time past, several gentlemen holding Unitarian sentiments, chiefly belonging to the Presbyterian denomination, though a few are Baptists. Their union with the evangelical portion of Dissenters has given much cause of offence to other classes of orthodox Christians, and been felt as a serious evil in the respective bodies themselves. It was impossible that such union could subsist with comfort; and we record the fact with satisfaction, that it is now dissolved.

On the 4th of March, the Presbyterian body met by special summons, "to take into consideration the necessity of withdrawing from the two of the three denominations." The Rev. Joseph Hutton, LL.D. was called to the chair, and the following resolutions, proposed by the Rev. Robert Aspland, and seconded by the Rev. Thomas Madge, were carried.

Resolved,—That this body, being one of the three bodies which constitute the General Body of Protestant Dissenting Ministers of the three Denominations in and about the cities of London and Westminster, feels itself impelled, at the present crisis, to take prompt and decisive measures for the assertion of its independence, and the preservation of its rights and privileges.

"That the three bodies of Protestant Dissenting Ministers formed themselves into an united body, upwards of a century ago, for the maintenance and extension of civil and religious liberty, upon the understanding and engagement, that the bodies should not call in question or interfere with each other's religious opinions and doctrines; the only terms of association, with regard to individual members of the respective bodies, being their standing "accepted and approved" in their several denominations.

That, notwithstanding known differences of judgment in religious matters between the three bodies, and, in some instances, between the members of the same body, the Catholic principle of the Union was, for a very long period, sacredly observed, and the United Body consequently proceeded in peace and harmony, and by their cordial co-operation rendered eminent services to the cause of religious liberty; the Presbyterian body being certainly not behind the two others in zeal and exertion.

That we lament that, within these few years, the Catholic principle of union has been infringed, by allowed references, at general meetings and in public proceedings, to doctrinal differences subsisting between the bodies, and the members of the same body, accompanied by reflections and insinuations, to the prejudice particularly of the Presbyterian body.

That we record with pain, that at the last election of the Secretary to the General Body, a most valuable and universally respected member of this body, who had, by the suffrages of the United Body, filled the secretaryship for seven years, with such punctuality, diligence, and ability, as procured for him the warm thanks, often repeated, of the whole body, was set aside, on the ground openly alleged, and even declared in print, of



his religious views on points of doctrine, and those of the body to which he belongs, not being consonant to those of the majority of the Three Denominations.

That we perceive, with feelings of deep regret, the same spirit of intolerance and exclusion in the resolution of the Antipædobaptist body, not to admit to membership hereafter any ministers, though hitherto eligible, who shall not profess certain articles of religious belief; and in the subsequent determination of the General body, upon the appeal of the aggrieved party, to take no measure for the relief of ministers who may be thus proscribed for conscience' sake.

That our serious attention has been also, and of necessity, drawn to various public proceedings of individuals and parties of the two other denominations; proceedings notoriously assisted by certain leading ministers of one at least of those denominations—openly applauded by others—and approved, it is apprehended, by the greater part of them; the object or sure tendency of which is to degrade the English Presbyterians in public estimation, to deprive them of rights and privileges until this period never disputed, and even to revive against them, by means of legal technicalities, the penal statutes, which the wisdom and justice of the legislature had repealed, to the satisfaction and joy of all enlightened men in the nation, and so far to thrust them out of the pale of civil protection.

That, contemplating these proceedings and various indications of the disposition of the majority of the members of the United body of ministers, we cannot entertain a doubt that it is the wish and purpose of such majority eventually to exclude the Presbyterian body from the Union, or to make its relative position such as no religious body, alive to its own dignity, could consent to occupy.

That, therefore, we feel it to be an imperative though painful duty,—imposed upon us equally by regard to our own character as Protestant Dissenting Ministers, who hold it to be one of the inalienable rights of conscience, that no man shall, without his own consent, be answerable to another for his honest judgment upon the sense of the Holy Scriptures; by respect for the memory of those that went before us, and laid the foundation of our freedom; and by regard to the welfare of those that shall come after us,—to withdraw as a body from an Union, the compact of which has been violated, and in which we can see no prospect of equal and peaceful co-operation, or of real and effective service to the interests of religious liberty:—our regret, however, is lessened by the pleasing reflection, that the original purpose of the Union has been, in great part, accomplished, by the extension of the liberties of Protestant Dissenters, under the sway of the august family now upon the throne of these realms,—and by the conviction that, for what remains to be desired for the complete emancipation of conscience, we are justified by recent experience in placing entire confidence in His Majesty's present enlightened and liberal government, which voluntarily proffers from the throne concessions to religious freedom which our fathers prayed for with faint hopes of success.

In declaring, as we now do, the Union of the ministers of the three denominations dissolved, and in resolving to proceed hereafter in our single capacity as the Presbyterian body of ministers, unless an alteration in the spirit of the bodies with which we were lately associated should make re-union practicable and desirable,—we disavow all angry and hos-

tile feelings; we tender to the two other denominations, with some of whose members we, as individuals, are and still hope to be united in the bonds of Christian esteem, our sincere wishes for their usefulness in the cause of freedom, truth, and virtue;—we preserve our sincere disposition to co-operate individually with the members of the other denominations in works of charity, in so far as doctrinal distinctions are kept out of sight, and all parties meet on terms of equality and amity;—and, conscious that we have done nothing, as a body, to provoke this unhappy separation, but, on the contrary, have attempted every thing in our power to resist and retard it, we are willing to abide by the judgment of moderate and candid men in the two other bodies, of the Protestant Dissenters throughout the kingdom, of our countrymen at large, and of posterity, upon this our deliberate and solemn act.

Having carried these resolutions, they appointed Dr. Rees, Mr. Aspland, and Mr. Madge, to wait on Lord Melbourne and Lord John Russell on the subject.

The Trinitarian members of the Presbyterian body, the Rev. Messrs. Broadfoot, Young, and Redpath, met on the following Monday, March 7, and agreed upon the following protest.

Against the vote passed at the meeting of the Presbyterian body, on Friday last, the 4th instant, at the library, Red Cross Street, for separating the said body from the two other bodies of the General body of the three denominations of Protestant Dissenting Ministers, the undersigned members of the Presbyterian body protest, for the following reasons:—

1st. Whilst the undersigned have no right to object to any members of the Presbyterian body withdrawing, if they think proper, from the General body of the three Denominations, they maintain, that should such members constitute ever so large a majority, the minority, however small, can be in no respect constrained to concur in their act, but are entitled to remain as Presbyterians in the United body of the three denominations, retaining all the privileges which they have hitherto enjoyed in consequence of their union with the other two bodies.

2nd. As the immediate result of the withdrawal of the Presbyterian body from the other two, would be the breaking up and terminating of the General body of the three denominations of Dissenting Ministers of London, Westminster, and their vicinity, the undersigned feel themselves bound to express, in the strongest terms, their marked disapprobation of an attempt, in their estimation, so reckless and so improper; and the more so, considering the acknowledged powerful and happy influence the said General body has had for upwards of a hundred years, in sustaining and extending throughout this whole kingdom, correct notions of civil and religious liberty, besides the beneficent remonstrances it has been honoured, and not without success, to make in behalf of the right of private judgment on the great concerns of religion, and in aid of the oppressed in other countries of Europe.

3rd. Because the members of the body who have carried this vote for separation, have evidently, and from their own showing, had recourse to this measure purely from their feelings as Arians or Unitarians, they alleging, as the reason of their doing so, their being aggrieved

by the conduct towards them, on account of their doctrinal opinions, of the evangelical portion of the General body of the three denominations. With such feelings the undersigned can have no sympathy, agreeing as they do, so far as the great doctrines of the Christian religion are concerned, with the Congregational body, and with that of the Particular or Evangelical Antipædobaptists, and differing from them merely on the comparatively minor consideration of the form of church government, a difference which has been always recognized in the intercourse of the three denominations. While the undersigned offer no opposition to Arians or Unitarians who view themselves aggrieved, seceding from the general body, they cannot for one moment entertain the proposal of the withdrawal of the Presbyterian body on any such account, or regard the attempt otherwise than as groundless and unjustifiable.

4thly. The undersigned feel themselves bound to oppose the vote of separation, from the additional consideration that they, properly speaking, are the only Presbyterians of the body, those withdrawing being only so in name, besides their being, by the late decisions in the case of Lady Hewley's Charity, legally adjudged to be no Presbyterians, all that was Presbyterian of the body remains with its identity unaffected by the circumstance of a majority of its members being in favour of the vote.

5thly. On all these accounts the undersigned consider themselves as carrying with them all the privileges belonging to the Presbyterian body, and as being and constituting the Presbyterian denomination in the general body of the Protestant dissenting ministers of London and Westminster and their vicinity, and do in consequence claim the minutes of the Presbyterian body.

Having done this, they proceeded to appoint Mr. Broadfoot their Secretary, and to take measures for conducting business as the Presbyterian board.

On Wednesday, the 9th of March, an extraordinary general meeting of the ministers of the three denominations was held at Dr. Williams's Library, Red Cross Street, to consider the position in which they were placed by these movements. The Rev. Joseph Fletcher, D.D., was called to the chair, and the above documents, as we understand, were read; upon which, the claim of the Trinitarian members of the Presbyterian body, to all the privileges they had hitherto enjoyed in connexion with the general body, was allowed, and they in future are to be considered as the Presbyterian Board. A Deputation, consisting of Dr. Fletcher, the chairman, Rev. G. Clayton, the Secretary, and the Rev. Messrs. Broadfoot, Yates, Tidman, Binney, Steane, and Watts, was appointed to wait on Lord John Russell, with a memorial explanatory of the whole proceedings.

This interview they had with his Lordship at the Home Office, Whitehall, on Thursday, the 17th of March. The

general body was called together on the 31st, to receive the report of the Deputation. We believe they had only to state that, having prepared the necessary memorial, they waited on his Lordship, who received them with great courtesy, and said that he would lay the document before the government, that it might be considered in connexion with the statement of the Unitarians. The meeting then, as we understand, appointed a Committee, consisting of the Deputation, and a few other gentlemen, to draw up a statement in reply to the foregoing Resolutions of the Unitarian majority of the Presbyterian body, which, in the meantime, had been published in the Newspapers.

Such a paper having been prepared by them, it was read at the annual meeting of the general body held at Dr. Williams's Library, on Tuesday, the 12th of April; but the further consideration of it was adjourned to Monday, the 18th, the time of the meeting having been occupied with general business. On the 18th, the adjourned meeting was held, and the Rev. F. A. Cox, D.D., LL.D., being in the chair, the following Resolutions brought forward by Dr. Fletcher, and seconded by Mr. Steane, were adopted.

That from the passing of the Act of Uniformity in 1662, till the demise of King William III., in 1702, the Protestant Non-conformist Ministers of the several Denominations of Presbyterians, Congregationalists, and Antipædobaptists, residing in and about the cities of London and Westminster, held occasional meetings of their respective denominations, for the purpose of presenting petitions and addresses to the throne, on such matters as affected their rights as Protestant Ministers, or respected the general interests of civil and religious liberty.

That on the accession of Queen Anne in 1702, the "three denominations" for the first time united in an address to her Majesty, and since that period have been accustomed to hold united meetings. That in their collective capacity as "the Protestant Dissenting Ministers of the Three Denominations, residing in and about the Cities of London and Westminster," they have enjoyed the privilege of access to the throne in each successive reign to the present time; and of presenting addresses by deputation, as circumstances rendered expedient.

That some time after they had been recognised by the government as a body enjoying these privileges, the Ministers formed themselves into separate and distinct bodies, known respectively by the names of "The Presbyterian Body," "The Congregational Board," and "The Antipædobaptist Board." That the first General Meeting of the Three Denominations after the separate bodies were organized, was held on the 11th day of July, 1727. That in these separate bodies the ministers of each denomination have formed their own internal arrangements, and reported

from time to time such ministers as were added to their number, and had been "accepted and approved" in their several denominations. Thus introduced to the general body, they have severally continued members during life, unless they violated the standing laws of the union; were officially notified as no longer members of the body to which they respectively belonged; voluntarily withdrew from the union; or were excluded by a vote of the general body.

That the general body in its collective capacity has never interfered with the proceedings of the respective and distinct bodies; its main object being the support and extension of civil and religious liberty, more especially in relation to the interests of Protestant dissenters. That it, therefore, never took cognizance of the theological opinions of its members; such matters being left to the inquiry and decision of the separate bodies.

That, nevertheless, it has been for many years the conviction of a great majority of the members of the general body, that important changes had taken place in the doctrinal principles of "the Presbyterian body;" many of its ministers having become by their own profession "Unitarians," and entertaining opinions essentially different from those of the Presbyterian body at the commencement of the general union. That some also of "the General Baptist Body," reported as belonging to the Antipædobaptist Denomination, were of the same religious opinions with the Unitarian members of the Presbyterian body.

That whatever might be the sentiments of the great majority of the general body respecting this departure from the principles of the early Presbyterians on the part of such as are called Unitarians, no proceedings of the general body have ever interfered with the "independence, rights, and privileges," of any of the separate bodies. That the general body is not therefore responsible for such proceedings as have recently been adopted by any parties who may have called in question the moral right of Unitarians to be termed Presbyterians; or have employed legal measures in relation to any charitable trusts which may have been affected by the denial of that right; and that whatever may be the opinions of individual members on these subjects, the proceedings of the general body have never, by its acts and resolutions, violated a single principle of its original constitution.

That in the annual election to the secretaryship of the general body in 1835, the late secretary received the grateful and unanimous thanks of the meeting for the ability with which he had discharged his official duties. That, nevertheless, it was deemed expedient to confer that appointment on a minister of one of the other denominations; because the appointment of members of the Presbyterian body for a long series of years to that office was not consistent with the principle of rotation by which other appointments were regulated; because the relative position of the Presbyterian body to the general union had been materially changed, since, for many years after the formation of the union, the members of the Presbyterian body had been the most numerous of the respective bodies, and on that account the secretary had been generally elected from that denomination; while at the present time, and for a long period, they had not constituted one-seventh of the general body; and because it was deemed expedient that the office of

the secretaryship, being the only standing appointment, should at the present period be filled by one whose sentiments might be regarded as in more entire accordance with those of the general body of the dissenting ministers.

That as the general body had never interfered with the proceedings of the separate boards, it acted in perfect accordance with the principle and object of its constitution, in not interfering with the recent decision of the Antipædobaptist Board, in declining to report in future as "accepted and approved ministers," such as were of Unitarian principles belonging to the Baptist denomination.

That the recent withdrawal of certain Unitarian members of the Presbyterian body from the general union, had not affected, and does not affect, the existence, constitution, and objects of the union. That those members who are in every respect Presbyterians, and have been for many years members of the general body, still continue to sustain that relation; [that their protest against the secession of the Presbyterian body, and the reasons alleged in support of their continued connexion with the union, have been cordially approved by the general body; that the union of the ministers of the "Three Denominations" is thus inviolably preserved; and that the representations given to His Majesty's Government and the public, of "the union being dissolved because certain ministers of Unitarian principles have withdrawn from a body still consisting of more than one hundred and forty ministers," are contrary to fact, and adapted to produce unwarranted and unjust impressions.

That the imputations contained in the alleged "Reasons for withdrawal by the seceding ministers," reflecting on the general body, as if any of its members were desirous of depriving them of their civil rights, or of "reviving the operation of penal statutes," are not accordant with fact, and are unworthy the character of any party professing to regard the dictates of truth, justice, and charity.

The foregoing narrative states the case of the ministers; but the secession of the Unitarians is not confined to their body. As we have intimated, a similar movement has been made by the Unitarian Deputies; but we must postpone any account of their proceedings to a subsequent number.

Much greater importance is by themselves attached to this withdrawal of the Unitarians from the denominations, than really belongs to it. They have been so long allowed to take the lead in the management of the public affairs of Dissenters, that they are supposed by many, not acquainted with the facts of the case, to constitute the chief portion of our strength; while they are in truth a very diminutive minority. At the time of the secession, the numbers of the different parties at Red Cross Street, were as under:

Presbyterians, 22. Independents, 81. Baptists, 52. Of the Presbyterians, nineteen were Unitarians, and of the Baptists, four.



We heartily rejoice that what Mr. Hall called "this most unnatural and preposterous union" is dissolved, and that the dissolution has taken place in the manner described above. The evangelical ministers will move with incomparably more freedom and harmony, now they are thus relieved. Already they have gained as many or more than they have lost. Dr. Henderson, Dr. Burder, Mr. Leifchild, Mr. Stratten, and several more most valuable men, who only waited till the general body was purged, have already been proposed to join it; and others, we have no doubt, will now unite with their brethren, who could not with a good conscience do so before.

SLAVERY IN THE UNITED STATES.

To the Editor of the Baptist Magazine.

Sir,

Permit me to add to the recommendations of "A Country Pastor," one other subject for the special consideration of our several associations, at their next annual meetings: That subject is the question of negro slavery in the United States of America.

Your readers cannot be ignorant of the revolting and distressing circumstances by which this subject is distinguished. The papers which have already appeared in your pages, and especially your recent review of Judge Jay's able and comprehensive epitome of American slavery, must have rendered its leading features familiar, even to such as have not consulted, or have not had access to, other sources of information respecting it. It is therefore unnecessary to describe them. Our ministers, more especially, from their station, their inclinations, and their sense of duty, have, no doubt, made themselves acquainted with all the bearings of this distressing topic, and will be fully prepared to respond to the call, which is thus made upon their sympathies and their efforts. They are aware that it is a question in which the honour, the duty, and the prospects of the Baptist denomination in America are deeply involved, as, from the greater prevalence of our peculiar views in the southern than in the northern States, a larger number of the slaves, and of the persons implicated in the administration of slavery, are connected with our denomination than with any other, the Methodists alone excepted. Of the persons thus implicated, many are ministers of the gospel; and we cannot do them

the great injustice of supposing that they would prefer the continuance to the extinction of a system so obviously at variance with all the great principles of righteousness and love, which it is their business to inculcate, and so prolific of the most revolting and injurious crimes and vices. It would be equally unjust to impute to the private members of the churches thus circumstanced, any attachment to the system itself, or to imagine that they are so far insensible of its crying abominations, as not to be ready to aid its extinction, providing the means of effecting it peaceably and without bloodshed were but made apparent to them, or were their obligations so pressed upon them as to convince them that it is a case demanding their immediate consideration, at all hazards of consequences, to themselves or others. On the other hand, every considerate and candid mind will readily perceive how difficult it must be for Christians, so circumstanced, to feel and act aright, in reference to a system with which they are thus unhappily connected. Individuals among them may see and lament its manifold evils; but various considerations will impede their speaking and acting as their principles would require. They may be prepared to derive advantage from a movement from without, while they are not so impressed with their duty as to act vigorously, or efficiently, unless thus prompted to it.

Under these circumstances, it appears very important that the friends of humanity and religion should avail themselves of every practicable and lawful means with which they may be intrusted, of sustaining and rightly directing the portentous but the desired movement upon this subject, which has already commenced among our American brethren. It requires no unusual sagacity to discover, that the contest will, ere long, be maintained by uncompromising Christians on the one side, and infidels and formalists on the other. At the present moment, all who take what we regard as the right side are denounced as fanatics and enemies of their country, and are exposed to every species of obloquy and reproach. They, therefore, much need all the encouragement which they can derive from the assurance that, the sympathies and warmest wishes of all the friends of liberty, justice, and religion attend them in their praiseworthy efforts, and that, however they may be treated by their prejudiced country-

men, all impartial and right-minded individuals and communities cordially approve their aims, and wish them every success.

Now, Sir, I would respectfully but urgently recommend every association of our churches throughout the united kingdom, at their next meeting, to pass one resolution or more on this subject, expressive of our deep concern that our brethren in America should be so awfully implicated in the abominations of slavery, of our desire that they may be immediately induced to take the most effectual means for its extinction, and of our cordial approval of the aims, and our most ardent desire for the success, of the American abolitionists. These resolutions, I would respectfully suggest, should be, as early as practicable, printed in the magazine; and that the committee of the Baptist Union should charge themselves with the duty of communicating, in the way which their means and experience may suggest to them as most eligible and efficient, the sentiments of our churches, thus expressed and recorded, to our American brethren, and of pressing them upon their prayerful consideration.

It would be trespassing upon the patience of your readers to add many words in recommendation of this course; it certainly can do no harm, and may do incalculable good. It is most easy of adoption; and whatever might be its immediate results, we shall have discharged a Christian duty towards brethren, in whose welfare, honour, and usefulness we feel deeply interested, and it might induce other Christian bodies in this country to adopt a similar course. Above all, it will, I doubt not, be acceptable and well pleasing to Him whose we are, and whom we serve.

I am, Sir,

Yours very respectfully,

JOHN JACKSON.

Bath, April 20, 1836.

#### BAPTIST CHURCH, LYNN.

The ministers belonging to the western branch of the Norwich Association of Baptist Churches, assembled at their annual meeting, at Swaffham, on Good Friday, April 1st, 1836, deeply sympathizing with their brethren at Lynn, and anxious that the difficulties with which they are now struggling be removed, most earnestly recommend this case to the benevolent assistance of the

Baptist churches throughout the kingdom. Signed on behalf of the whole,

JAMES PUNTIS, Sec.

Twelve months have now elapsed since the circumstances of the church at Lynn were presented to the notice of the denomination, through the medium of the Baptist Magazine, and assistance earnestly solicited towards liquidating the debt on the chapel. Since that time the sums named below have been received, independent of contributions at home; but the debt of £842 still remains, and it is with great difficulty that the friends are able to meet the interest, and defray the current expenses. It will be proper to state, that to secure the chapel, £300 were required to be paid down by the mortgagee; £100 of which had been collected, and for the remaining £200, a few friends became responsible, with a promise from the church, that, at the end of two years, their responsibility should cease. The time is now rapidly advancing when (unless the money be collected) the expense of taking up a second mortgage must be incurred. The case was inserted in the magazine, in the hope that the practice of ministerial application, so frequently detrimental to pastor and people, might be avoided. It is a fact, however, which the writer feels bound to state, that except assistance be afforded from the churches speedily, there will be no alternative, but either for some one to travel and collect the money, or to give up the interest. It is therefore earnestly hoped that this appeal will not be in vain, and that those churches to which the case has been sent, will kindly afford relief as soon as possible.

W. F. POILE.

Sums received since May, 1835, independent of contributions at home:—

Collected at Norwich . . .	£33	0	0
Sunday-school Union, London! . . . . .	15	0	0
Building Fund, Reading . . .	4	0	0
Joshua Russell, Esq. . . . .	5	0	0
By Mrs. Cowell . . . . .	5	10	0
Baptist church, Worstead . .	6	2	7
Mr. Broad, Baptist minister, Kensington . . . . .	0	10	0
Mr. Pontifex, London . . . .	0	10	0
Mr. Jennings, Islington . . .	0	10	0
Mr. Drozier, Dereham . . . .	0	10	0
Mr. Franks . . . . .	0	5	0
Mr. Knight, Portsea . . . . .	0	5	0
By Mrs. Johnson, Cambridge . . . . .	0	15	0
By Mrs. W. Keed, Do. . . . .	1	12	0

## A PRIZE ESSAY.

(See our May No. for last year, p. 192.)

The Hon. Baptist Noel, and Dr. Pye Smith, have, after great labour and anxiety, awarded the prize of one hundred guineas, offered by Dr. Conquest, for the best essay on "The Love of Money." It will be published early in June, by Ward and Co., under the title of "Mammon; or, Covetousness the Sin of the Christian Church." One of the adjudicators says of it, "I have seldom, if ever, read a work so interesting;" and three others are designated as the "compositions of minds of a superlative order." Both the adjudicators express an earnest wish that they also may be published. Dr. C. received, altogether, 143 essays: 41 of which were written by clergymen of the church of England; 31, by dissenting ministers; 14, by females; and 57, by laymen. The declined essays will be returned the first week in May.

## CHAPELS OPENED.

## WOOTTON, BEDS.

Wednesday, the 30th of March, a new chapel was opened in the Particular Baptist denomination at Wootton, Bedfordshire. The Rev. Samuel Hillyard, of Bedford, the Rev. T. P. Bull, of Newport Pagnel, and the Rev. T. Thomas, of Henrietta-street, London, preached on the occasion. The devotional services were conducted by ministers in the neighbourhood. The Rev. W. Gray, of Northampton, supplied the following sabbath.

Wootton is a small town situate near Bedford and Ampthill. The gospel was previously introduced into it by the Rev. Samuel Hillyard, of Bedford, and other neighbouring ministers, about the year 1793-4, preaching alternately in dwelling-houses till the year 1825, when a dwelling-house was enlarged to accommodate about 300 persons, and was opened for public worship in April of the same year. From this period public services have been regularly carried on; a church formed; and the ordinances of the gospel duly administered, by the Rev. W. Early, the present pastor. But in consequence of an increasing congregation, and the inconvenience of the place, it was judged prudent to purchase a piece of ground, in a

convenient spot, and build a plain substantial chapel, and present the case before the generous Christian public, hoping support according to its merit will be freely given, and at the same time assuring them that the smallest gift will be thankfully received.

## SALEM CHAPEL, IPSWICH.

The Rev. Thomas Middleditch, late of Biggleswade, Bedfordshire, having accepted an invitation to become the future minister of this chapel, entered upon his public duties on Sabbath-day, the 13th instant; on which occasion this place of worship was re-opened under circumstances of much interest. Throughout the day the congregations were good. In the afternoon there was not an empty pew in the place. In the evening it was everywhere perfectly crowded; many were unable to obtain admission. The extensive parish in which this chapel is situated, is very inadequately supplied with religious instruction. It has a rapidly increasing population, already exceeding 2,500 inhabitants, with no other place of worship in it except the church, which is incapable of affording accommodation for so much as a fourth part of the parishioners. The re-establishment of the Sunday-school is an interesting fact connected with the re-opening of this chapel. The spontaneous return of many of the scholars formerly belonging to it, seeking re-admission, and bringing others along with them, anxious for instruction, was a sight peculiarly gratifying to all who took any interest in the prosperity of such an institution, so much needed for the children of the poor in its immediate neighbourhood. The pleasure felt by many when its doors were again thrown open, and its walls, so long deserted, again were vocal with praise, will not speedily be forgotten. It awoke feelings of joy, especially in those who, "in days that are past," used to assemble within its inclosure, that were too intense to be concealed. This comparatively remote and destitute part of the town affords ample scope for exertion; it demands the friendly co-operation of all in its behalf; and the prospect of acceptance and usefulness, opening on our esteemed brethren, in this new sphere of labour, is of a highly encouraging character.



## ORDINATIONS, &amp;c.

## SHELFANGER, NORFOLK.

On Thursday, Feb. 4, 1836, the Rev. T. Winter, late pastor of the Baptist church, at Reepham, Norfolk, was publicly recognized as the pastor of the church assembling at Shelfanger. Rev. C. Hart, of Wortwell, read a portion of Scripture, and prayed; Rev. T. Goldsmith, of Stradbroke, delivered an address on the nature and constitution of a Christian church, and asked the usual questions; Rev. C. Elvin, of Bury, offered the ordination prayer; Rev. J. Puntis, of Norwich, delivered the charge to the minister, from 2 Cor. iii. 4—6; and the Rev. C. Elvin addressed the church from 1 John iv. 11, and concluded the solemn services of the day with prayer. Though the weather was exceedingly unfavourable, the rain falling in great abundance during the whole of the day, the congregation was large, and appeared deeply interested and affected by what they saw and heard. The cause of God has lately greatly revived in this place, under the ministry of Mr. Winter. Both the church and congregation have been considerably increased, and the prospect for the future seems very encouraging.

## BETHLEHEM, PEMBROKESHIRE.

On Friday, January 29th, the Rev. J. Griffiths, late of Bradford college, was publicly recognized as pastor over the Baptist church assembled at Bethlehem.

On the preceding evening, J. Lawrence commenced the service by reading and prayer; Mr. Price, of Marloes, preached from Heb. xi. 23; the Rev. B. Thomas, of Narberth, preached from Isaiah lv. 11. On Friday morning, Mr. Price commenced the service by reading and prayer; Rev. B. Thomas, of Narberth, explained the nature of a Christian church, asked the usual questions, and offered up the ordination prayer; the Rev. James Richards, of Fishguard, delivered the charge, from John xxi. 17; the Rev. Henry Davies, of Llanglofan, preached to the church and congregation, from Deut. i. 38; the Rev. Theophilus Thomas concluded by prayer. The congregations were large and attentive.

## CHELSEA.

On Tuesday, March 29th. last, S. Packer was publicly set apart to the

pastoral office over the Baptist church, Paradise chapel, Chelsea. On the preceding evening, a special prayer-meeting was held to implore the divine blessing on the services of the approaching day. At half-past ten, the Rev. J. Morison, D. D., of Brompton, commenced the service by reading the scriptures and prayer. Rev. James Elvey, of Fetter-lane, stated the nature of a gospel church. Rev. J. Edwards, of Clapham, proposed the questions to the church and minister; Rev. J. Packer, of Brighton, offered the ordination prayer; Rev. J. Statham, of Amersham (Mr. Packer's pastor) delivered the charge from 2 Tim. ii. 15.

In the evening, the Rev. J. Broad, of Kensington, addressed the church from Zech. viii. 19. Rev. E. Crook, of Battersea; and the Rev. Messrs. Richards, of Wandsworth, Meadows, of Shepherd's-market, and Chancellor (Indeps.), engaged in the other solemn services of the day.

## ATTLEBURGH, NORFOLK.

On Thursday, January 7th, the Rev. W. Brown, formerly a member of the church under the care of the Rev. C. Elven, of Bury St. Edmund's, was publicly recognized as the pastor of the Baptist church, Attleburgh, Norfolk.

Mr. Tucker, of Stepney college, commenced the services by reading the Scriptures and prayer; the Rev. J. Hewett, of Swaffham, stated the nature of a Christian church in a concise and appropriate exposition of Eph. ii. 22; Mr. Smith, a deacon of the church, then related the circumstances which had led to Mr. Brown's settlement among them; Mr. Brown briefly stated his Christian experience—his call to the ministry—his cheerful acceptance of the invitation of the church—and concluded with a definition of his faith; the Rev. T. Middle-ditch, late of Biggleswade, offered up the ordination prayer, and closed the morning service.

In the afternoon, the Rev. T. Winter, of Shelfanger, read the Scriptures and prayed; and the Rev. C. Elven delivered a faithful, affectionate, and impressive charge, from Acts xx. 28.

The service in the evening was commenced by Mr. J. Norton, of the Baptist institution, Bristol; and the Rev. — Roper, Kiuninghall, addressed the church from 2 Cor. xiii. 11. Mr. Brown closed the services with prayer.

Each service was well attended; and from the pleasing prospect of success already presented, it is hoped that the blessing of the great Shepherd will visibly rest upon the labours of his servant.

KINGSBRIDGE.

On Thursday, Oct. 22, the Rev J. P. Hewlett was publicly recognized as pastor of the Baptist church at Kingsbridge. The Rev. H. Watts, of Kingsbridge, read the Scriptures and prayed; the Rev. J. Webb, of Stonehouse, delivered a clear and powerful address on the nature and constitution of a New Testament church; the Rev. W. Tarbotton, of Totnes, proposed the usual questions, and offered solemn prayer for a blessing on the union thus recognized; and the Rev. S. Nicholson, of Plymouth, addressed the pastor and church from Heb. xiii. 17. The Rev. — Blundell, of Kingsbridge, closed in prayer.

In the evening, the Rev. S. Nicholson again preached from 1 Tim. i. 15, "Worthy of all acceptance."

BOSTON.

The Rev. J. B. Pike, late of Stepney college, has accepted the unanimous call of the church and congregation assembling at the Baptist chapel, High-street, Boston, to become their pastor, and commenced his stated labours among them on the 10th of April.

BATTLE, SUSSEX.

The Rev. W. Garner, late of Battle, Sussex, has received and accepted an invitation from the church at St. Ives, Hunts., recently under the pastoral care of the Rev. Hugh Mackenzie, to preach for twelve months, with a view to the pastoral office.

NOTICES.

The ordination of the Rev. D. Pledge, over the Baptist church, Ebenezer chapel, Margate, will take place (D. V.) on Thursday, the 5th inst.; on which occasion the following ministers have kindly engaged to assist. Rev. E. Steane, to deliver the introductory discourse; Rev. J. Belcher, to offer up the ordination prayer; Rev. E. Miller, of Clapham, to give the charge; and Rev. Dr. Cox, to preach to the church and congregation in the evening.

The next annual meeting of the Berks. and West London Association of Baptist churches, will be held at Walling-

ford, on Tuesday and Wednesday in the Whitsun-week, May 24th and 25th; Brother Hinton to expound, brother Broad to preach.

The annual meeting of the Bedfordshire Association is to be held on Wednesday, May 18th, at Sharnbrook; the Rev. J. H. Brookes, of Ridgmount, and Rev. J. P. Mursell, of Leicester, are expected to preach. Service to commence at half-past ten.

The second annual meeting of the East Kent Baptist Association will be held, Providence permitting, at St. Peter's, Thanet, on Tuesday and Wednesday, May 31st and June 1st. The brethren Cranbrook and Briscoe to preach. On the evening of Wednesday will be held the annual meeting of the Auxiliary Baptist Missionary Society. A Deputation from the parent society is expected.

The annual meeting of the Protestant Society for the Protection of Religious Liberty will be held at the City of London Tavern, on Saturday, May 14th, at eleven o'clock precisely, when some distinguished peer will preside.

The annual meeting of the Buckinghamshire Association will be held at Haddenham, on Wednesday, May 11th: Brethren Payne and Dobney to preach. —Put up at the Green Dragon.

The meetings of the Northamptonshire Association will be held at Clipston, in Whitsun-week. On Tuesday evening the ministers and messengers meet, to hear the circular letter, and to transact other business. For Wednesday, four public services are appointed:—The first (a meeting for prayer) to commence at seven o'clock; the second, at half-past ten, when Mr. Parkins, of Aldwinkle, and Mr. James, of Olney, are to preach; the third, at three, when the letters from the churches are to be read, and a short address delivered; and the fourth, at half-past six; preacher, Mr. Williams, A.M., of Thrapston.

The second annual meeting of the South West Essex Association of Baptist churches will be held at Ilford, at the Rev. James Cubitt's chapel, on Thursday, June 2d; when the Rev. J. Hargreaves, of Waltham Abbey, is engaged to preach in the morning, "On

*the Signs of the Times in Reference to the Millennium;*" and the Rev. J. Gipps, of Potter-street, in the evening. Services to commence at eleven and six o'clock.

The Southern Association will hold its annual meeting at Poole, Dorset, on the Tuesday and Wednesday in the Whitsun-week, 1836. Brother Tres-trail, of Newport, is expected to preach on the Tuesday evening, after the letters from the churches are read. Brother Neave, of Portsra, is to preach on Wednesday morning; and brother Birt, of Portsra, in the evening. The objects contemplated by the Baptist *General Union*, and the Baptist *Building Fund*, will claim the consideration of the brethren. The churches are requested to furnish the materials, in their letters, for completing the statistical account of our churches.

The thirteenth annual meeting of the Western Association will be held at South-street, Exeter, on the Wednesday and Thursday in the Whitsun-week, May 25th and 26th. Brethren Sincox, Cox, and Price are appointed to preach; or, in case of failure, brethren Hatch, Trend, and Baynes. The subject of the Circular Letter will be taken from the Report of the Association Committee, who met, by appointment, at Hutch, on the 12th of August last, with a special reference to the spiritual improvement of the association.

The annual meeting of the Essex Baptist Association will be held this year at Colchester, on the 17th and 18th of May. The Rev. J. Wilkinson, of Saffron Walden, and the Rev. C. J. Middle-ditch, of Ashdon, to preach; in case of failure, the Rev. J. Pilkington, of Rayleigh, and the Rev. J. Clark, of Old Sampford. To put up at the Lion.

The annual meeting of the Society for the Relief of Aged or Infirm Baptist Ministers, instituted at Bath, 1816, will be held at Bath, in Somerset-street chapel, on Wednesday, the first day of June next. All claims from beneficiary members must be in the hands of the secretary, Mr. Edward Tucker, 35, St. James's Parade, Bath, before twelve o'clock, on the fourth day of May.

The next meeting of the Bristol Association (Providence permitting), will be held at Melksham, on the Wednesday and Thursday in Whitsun-week,

May 25th and 26th, 1836: brother Yates to preach the association sermon; brethren Winter and Aitchison to be the other preachers. Brother Bunce to write the circular letter; subject, "*The Apostolic Injunction to Believers, to marry only in the Lord.*"

The first annual meeting of the North Essex Baptist Association, will be held on Wednesday and Thursday, May 25th and 26th, at the Baptist chapel, Halsted. The Rev. C. Stovel, of London, has engaged to preach on the Thursday morning.

The annual meeting of the Bedfordshire Union of Christians will be held at Bedford, on Wednesday, the 1st of June, when the Rev. A. Reed, D. D. is expected to preach.

## RECENT DEATHS.

### MRS. STONEHOUSE.

Died February 21st, 1836, aged 74, Mrs. Elizabeth Stonehouse, widow of the late Rev. G. Stonehouse, many years pastor of the Baptist church, Cranbrook, Kent. Her character needs no lengthened eulogy. Firm and steadfast in her attachment to the truth, active and persevering in her efforts to extend the knowledge of that truth to others, in life she enjoyed its consolations, and in death was supported by its hopes. "Blessed are the dead that die in the Lord," &c.

### MR. MAURICE ELLIS.

Died on Monday, April 11th, after a protracted illness, borne with great resignation to the divine will, Mr. Maurice Ellis, of Wellington, Shropshire, in the 50th year of his age, leaving a widow and three children to lament his loss. He served the church in the office of a deacon for twenty-five years, during which he adorned his Christian profession, and was highly esteemed by all who knew him. His loss will be severely felt by his family and the church, of which he was so long a useful and honourable member.

## NEW PUBLICATION.

Shortly will be published, an exact likeness of the Rev. William Newman, D.D., late pastor of the Baptist chapel, Old Ford, and first president and theological tutor of Stepney college: size of the prints 8 inches by 6.



# IRISH CHRONICLE.

MAY, 1836.

Mr. Allen's account continues from our last Chronicle as follows :—

The Sunday schools returned to you were, I believe, Ballina, Mullifary, Mountain-river, and Easky. These, of course, are taught gratuitously. The teachers attend not to the mechanical exercise of reading, but to the explanation of the word of God, and an examination of the doctrines it contains. One of the girls says that, when she first attended, she used to say a prayer; but since, she trusts she has been led to pray from her heart. A young man, too, now a teacher of one of our day schools, and also a teacher of a newly-established Sunday school in Tiffany, stated, on his admission to the church, about twelve months ago, that his first serious impressions were produced by his attendance at school. Others are hopeful characters.

Another Sunday school is taught in this town by two gentlemen, members of our congregation, though not of the church; persons deeply interested in the welfare of the rising generation; at which about the same or perhaps a greater number attend, and in which the same plan is pursued. This is confined to males; but in the same school-house, and at the same time, the ladies of one of these families take charge of a class of girls, amounting to upwards of fifty. The difference in point of attendance, between this class and Miss Cave's, I attribute in part to the former being held in a more central situation, and in part to a free distribution of rewards.

I have a class, open alike to both sexes; and, in fact, to all ages. It has now been in existence about four years; subject, of course, to interruptions, occasioned by my repeated absence from home. The manner in which it is conducted, cannot be better described than by one of the papers, which I put into the hands of the class, and which they are required to prepare and return on the following Sabbath.

*"On the Scriptures.*

"I. The Scriptures are inspired by God. Proofs: 2 Tim. iii. 16, 2 Pet. i. 20, 21.

"II. It is the duty of all men to read the Scriptures. Deut. ii. 18, 21, John v. 39, Acts xvii. 11.

"III. The Scriptures are sufficient for

all the purposes of salvation. Ps. xix. 7, 11, Luke xvi. 31, 2 Tim. iii. 15, and Rev. xxii. 18, 19.

"IV. In matters of controversy, the Scriptures are the only standard of appeal. Isai. viii. 20.

"V. The advantages which result from the study of the Scriptures. Ps. cxix. 98, 99, 130, Rom. xv. 4, Rev. i. 3.

"VI. The spirit in which the Scriptures should be studied. Ps. cxix. 18, Isai. lxii. 2."

In this manner I have conducted them on from the Scriptures to the character of God, as revealed in the Scriptures—the condition and character of men—the doctrine of the Trinity—redemption by Christ—the doctrine of the atonement—and so on. We have now entered upon the office and work of the Spirit. The passages as given above are all committed to memory; other parallel passages are found, besides those given by me. Any thing difficult connected with the passages furnished, or with others which may occur in the course of their reading, is brought forward and explained. It is not, I think, too much to hope that the careful examination of the Scriptures in this manner will be productive of the best results. I begin, in fact, already to perceive that some of them are increasing wonderfully in the extent of their Scriptural knowledge. Oh, that the Lord may smile upon this effort; giving to one of the unworthiest of his servants strength to persevere, and giving to those who attend such a state of heart as will enable them to obtain the blessing intended to be imparted.

This perhaps is as suitable a place as any to mention, that we have commenced a "Scripture Reading Meeting," on Wednesday evenings, in the infant school-room in this town. We are reading the Gospel by John, every one a verse in his turn; the meeting is then open to such inquiries or remarks as any of those present are desirous to make. Our object in establishing this meeting has been, in connexion with informing our own minds, to soften some of the little asperities of party, and to unite more closely those who are the partakers of one common salvation.

## WEEK-DAY SCHOOLS.

The number of week-day schools in the Ballina district is now eighteen, containing 1414 children, of whom 925 are Roman Catholics; 925 is the average daily attendance. No children are allowed to remain, who do not show suitable progress at the end of the quarter.

A number of facts, illustrating the importance of these schools, shall here be inserted. In this station we have two persons, Messrs. Berry and Mullarky, now employed as ministers of the gospel by your Society, who were originally educated in these schools. Again, of those who have been educated in the Society's schools in this district, five have become teachers, readers, and members of churches; fifteen have become members of churches alone; five have become members of churches and teachers; two have become members of churches and readers; nineteen have become teachers alone; eighteen who were teachers have since taken up more lucrative employments; seven are filling important situations in society; and thirty-nine are hopeful inquirers, some of whom have already proposed themselves for fellowship with us. To these I may add two whole families, including twelve persons; converted one at the Ballina, and the other at the Moyview school.

This fact alone—the fact of so many as one hundred and twenty-four persons having derived such important benefits from their connexion with these schools—would be sufficient, did no others exist, to exhibit the importance of this branch of the Society's operations. A little heaven shall lighten the whole lump; it has already begun to work: let us pray God that these schools may become nurseries for present and future churches. I have the names of the persons referred to above, with the circumstances connected with each; but it would savour too much of dry detail, perhaps, to insert them. They can be forthcoming if wanted.

When our schools were commenced, nay, little more than six years ago, a great proportion of our teachers were Roman Catholics. Other instruments to carry on the work were not immediately to be had. For the last two or three years the case has been otherwise. With a single exception, all our teachers are now Protestants; most of them decidedly religious individuals. The attention of the children in the senior classes is directed principally to the understanding and explaining of the

Scriptures. I was so much pleased with the answers and earnestness of one of the girls in the Hammersmith school, a Roman Catholic, and a girl too who had just been rewarded for excellent reading, that I cannot forbear to introduce them. After an examination of the class in the first five chapters of John—a portion they had previously committed to memory, and were then to explain—I proposed some general questions upon prayer, repentance, faith, love to Christ, and so on, with a view of bringing to bear more directly upon their consciences some of the leading truths of the gospel. When speaking of love to Christ and its evidences, she was first to express her attachment; and, notwithstanding all my interrogatories, she still persisted, that no one could persuade her that she loved either her father or mother, or the dearest friend she had, more than she loved Christ; or that she should think more or so much of them, if they were absent, as she did of Christ. I shall never forget the earnestness with which she looked when pressed with questions: first on one, and then upon another of her fellow-pupils, asking them why they also did not tell me how they loved Christ. Her name is Kelly. Many others in the same school are exceedingly hopeful characters.

With facts of this and a similar nature constantly presenting themselves to one's notice, I could not, I dare not, doubt the efficiency of the Schools as religious institutions. My conviction, forced upon me by experience, that to these schools we must principally look for our hearers, as well as for the materials of which our churches are afterwards to be composed.

In answer to an inquiry as to other means of religious instruction in the vicinity of our operations Mr. Allen says: No school established by the London Hibernian Society, by the National Board of Education, or by the dispensers of Erasmus Smith's bounty—the only schools, as far as I am aware, in this part of the country which afford gratuitous instruction—interfere in any degree with ours. Were they to do so, I should, as I have done in some instances where new schools have been established, remove ours to a more neglected and less favoured spot. With the exception of Ballina, Easky, Balinglen, Crossmolina, Rebins, and Mohena, there are none of our schools nearer than an Irish mile and a half to others in which gratuitous instruction can be

had ; most of them, indeed, are much less near ; and, even in the cases I have excepted, either the size of the population, or the circumstances of the place, appear, not only to justify their establishment, but to require, if possible, the introduction of others.

In reference to daily and Sunday Readers, Mr. Allen says :—

There are employed in this district three daily readers ; two who devote a portion of their time to reading, not only on the Sabbath, but also on other days ; and sixteen, whose labours in this department are confined exclusively to the Sabbath. Connected with those readers are fifty-six persons who have become converts from popery ; several of them decided Christians ; and thirty-nine who were originally nominal Protestants, have since given evidence of their conversion to God, and have joined

either the Methodists, the Baptists, or other churches.

The time of the Readers on the Sabbath is fully occupied, when not attending worship, in visiting the cabins in their respective neighbourhoods ; and, even when coming to worship, as many of them do, from a distance, they frequently induce others to accompany them, and abundant opportunities of usefulness occur on the road. The daily Readers are expected to employ, and I trust do conscientiously employ, the whole of their time either in reading in their respective neighbourhoods, or to the people in the neighbourhood of the schools they are sent to inspect. All of them are furnished with tracts, in some cases with Testaments and Bibles, which they distribute as occasion occurs.

# CONTRIBUTIONS.

## Birmingham, by the Secretary :

Collection at Cannon-st.	20	2	11
Bond-st.	15	0	0
Mount Zion.	3	1	0
Walsal	5	0	0

A Friend, by Mr. Hopkins .. don. 0 10 0

A Friend, by Mr. T. Groom .. don. 0 10 0

Mr. Barlow .. ann. 1 0 0

John Barnett .. don. 0 10 0

J. Barnett, jun. .. don. 0 10 0

Benj. Biesley .. ann. 0 5 0

— Bielby .. 1 1 0

Enoch Blakemore .. don. 0 10 0

Mrs. Brinton .. ann. 0 10 0

E. A. Butler .. 0 10 0

W. Chance, Esq. .. 1 1 0

— Chirm .. 0 10 0

— Court .. 0 5 0

Mrs. Dickenson .. don. 1 0 0

Mrs. Glover .. ann. 0 10 0

Miss Mansfield .. 0 10 0

Mrs. Glover and Miss Mansfield .. don. 5 0 0

Mr. T. Groom (in books) don. 0 10 0

W. Hadley .. ann. 0 10 0

Isaac Hadley .. 0 10 0

W. Hadley, jun. .. 0 5 0

James Harwood .. 0 3 0

Rev. — Hooper .. 1 1 0

Dr. James Hoby .. 1 1 0

J. Hopkins .. 0 10 0

— Hopkins .. 0 10 0

Mrs. Hopkins .. don. 0 10 0

J. N. Hopkins .. ann. 1 1 0

— Jenkins .. 0 5 0

— Jenkins .. 1 0 0

Alfred Lawden .. 0 5 0

D. Ledsam, Esq. .. 1 1 0

Benj. Lepard .. 2 0 0

W. Lowe .. 0 10 0

W. Meadows .. 0 10 0

W. & D. Middlemore .. 1 0 0

Capt. Moorsom, R.N. .. 1 0 0

Rev. T. Morgan .. 0 10 0

Lieut. Col. Moxon .. 1 0 0

J. C. Perry .. 0 10 0

— Pierce .. ann. 0 5 0

— Price .. 0 10 0

John Portlock .. 1 1 0

Jas. & John Room .. 1 1 0

W. & F. Room .. 1 1 0

— Scholefield .. don. 0 10 0

Mrs. Shakespear .. 0 5 0

J. W. Showell .. ann. 0 10 0

Mrs. Showell, sen. .. 0 5 0

— Simcox .. 1 1 0

W. Spicer .. 0 10 0

Jos. Sturge .. don. 1 1 0

Edm. Sturge .. 1 0 0

Chas. Sturge .. 1 0 0

Rev. T. Swan .. ann. 0 10 0

— Swift .. 0 10 0

— Stevenson .. 0 10 0

— Thomas .. don. 1 0 0

E. Timmis .. ann. 0 10 0

T. Tipping .. 0 10 0

— Wade .. 0 10 0

W. Wilcox .. don. 0 5 0

J. C. Woodhill .. ann. 0 10 0

Harborne Sunday School. 0 9 4

Bond Street Sunday School :

Boys .. 1 0 10

Girls .. 1 0 8

Cannon St. Sunday School :

Boys .. 0 10 4½

Girls .. 0 11 3

Dudley :

Rev. W. Rogers .. ann. 0 10 6

Mr. G. Corbett .. 0 10 0

Mr. J. Woods .. don. 0 10 0

Messrs. Williams .. 1 0 0

A few Friends .. 0 16 10

— 96 1 11½

N. Roberts, Esq. .. 25 0 0

H. Pownall, Esq., by N. Roberts, Esq. 5 0 0

J. Try, Esq., Park Place, Camberwell 5 0 0

A few Young Friends, by Rev. G. Chapman, Dorman's-land .. 0 10 0

(We have to thank Mr. Chapman's young friends, also, for a box of fancy articles, which have been sent to Ireland.)



Mr. Beeby, Camberwell.....	1	11	6
Mrs. Anna Bosc.....	1	1	0
R. S., by Mr. Wightman.....	5	0	0
Mr. Thos. Gurney.....	6	0	0
W. Cozens, Esq.....	5	0	0
Mrs. Wedd, Watford.....	2	0	0
Mrs. H. Thomson, Framlingham.....	1	0	0
York-street, Manchester, 'Juvenile Friends, by Mr. S. Blackburne ..	6	8	0
By Mr. Bates, Coolany .....	50	0	0

## By Mr. Dyer :

Towcester, collected by Miss Roby..	2	0	0
Misses Franklin, Coventry.....	1	1	0
Bugbrook, by Rev. T. Wheeler.....	5	0	0
Bromley and Rowley, by Rev. W. Fisher.....	3	0	0
Lymington, by Rev. J. Millard.....	6	7	0
Mr. Hollick, Poplar, by Rev. Dr. Fletcher.....	5	0	0
Mr. Jno. Baylis, Jun..... 2 yrs.	4	0	0
Female Friend.....	0	5	0
Mr. Rose, Haddenham, friends.....	1	5	0
Wm. Rees, Esq., Haverfordwest.....	5	0	0
St. Albans, friends by Mr. Wells.....	4	1	0
Manchester, York Street S. S. Ju- venile Missionary Society .....	4	0	0

## Collected by Mr. Davis :

Bristol.....	37	9	6
Bath.....	10	8	0
Melksham.....	2	10	0
Shortwood.....	13	10	6
Tewkesbury.....	5	5	7½
Cheltenham.....	8	7	2½
Worcester.....	14	11	9½
	92	2	7½

## Collected by Mr. Walton :

Trowbridge, after Sermon..	5	5	0
Mrs. Harris.....	1	0	0
Mrs. Page.....	3	0	0
Mr. Salter.....	3	0	0
Mrs. Salter.....	2	0	0
Mr. Stancomb.....	2	0	0
Mr. Jos. Stancomb.....	1	0	0
Mr. Jno. Stancomb.....	1	0	0
	18	5	0

Jno. Penney, Esq.....	5	0	0
A lady at Homerton.....	1	0	0
Rev. G. Jayne Road.....	1	0	0

Contributions for Mary's Philanthro-  
pic School, mentioned in last  
Chronicle :

Mrs. Bell.....	0	5	0
Mr. G. F. Bloxham.....	0	10	6
Mr. W. Burbridge, for 1835.....	1	0	0
Mr. W. Burbridge.....	1	0	0
Mrs. Burls, jun., Hendon ..	0	10	0
Mrs. Cohen.....	0	5	0
Miss Dermer.....	0	10	0
Mrs. E. Fernie.....	0	12	0
Mr. Fletcher.....	1	1	0
Mrs. Fletcher.....	1	1	0
Mrs. Flower.....	0	5	0
Mr. Gibbs.....	1	0	0
Mrs. Heales.....	0	10	0
Mrs. Herne.....	0	10	6
Miss Horne.....	0	10	0
Miss Howard, for 1835.....	0	10	0
Miss Howard.....	0	10	0
Mrs. Shippen.....	0	10	0
Mr. Jas. Taylor.....	0	10	0
	11	10	0

Contributions from Exeter, mentioned  
in last Chronicle :

Miss Booth.....	0	8	0
Mr. Cummin.....	0	5	0
Mr. S. Davies.....	0	5	0
Mr. Furze.....	0	5	0
Mrs. Glyde.....	0	5	0
Mrs. Gregory.....	0	5	0
Mr. Jeffery.....	0	5	0
Miss Lee.....	0	5	0
Mr. Lillycrop.....	0	10	0
Mrs. Lillycrop.....	0	5	0
Mr. J. P. Nichols.....	0	5	0
W. Rouse, Esq.....	1	0	0
Mr. Rouse.....	0	5	0
Miss Salter.....	0	10	0
Mr. Tanner.....	0	5	0
Mr. Vinnicombe.....	0	5	0
Mr. Upham.....	0	5	0
J. C. Wilcocks.....	0	5	0
Mr. Wills.....	0	5	0
Mr. Wilson.....	0	5	0
Six Friends (2s. 6d. each) ..	0	15	0
	7	3	0

We have to acknowledge, also, a parcel of books from Mr. Groom, Birmingham ; they have been sent to Ireland.

Copies of old reports, if sent without expense, would be thankfully received.

Subscriptions received by S. Marshall, Esq., 181, High Holborn ; Rev. S. Green, un., 61, Queen's Row, Walworth Road, Secretary ; Mr. P. Millard, Bishopsgate Street ; Messrs. Burls, 56, Lothbury ; by Messrs. Ladbroke and Co., Bankers, Bank Buildings ; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh ; and P. Brown, Esq., Cardigan.

# MISSIONARY HERALD.

CCIX.

MAY, 1836.

THE Treasurers of Auxiliary Societies, and other Friends who may have Monies in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st instant, which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made in the course of the present month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the list of Subscribers, &c., in alphabetical order.

*Particular attention is solicited to this notice; for as all the Society's accounts for the year are examined and audited, by the gentlemen appointed for that purpose, in the first week in June, and the Report will, it is expected, leave the press in a few days after the Annual Meeting, it is clearly impossible that payments can be included, or lists of particulars inserted, which come to hand a ter the time specified.*

The Annual Sermons for the Society will be preached, Providence permitting, on Wednesday, June 22, and the Annual Meeting held, as usual, on the following day. Full particulars of the respective Services will appear in our next Number.

## FOREIGN INTELLIGENCE.

### JAMAICA.

THE periodical Press of this Island, though in various instances inveterately hostile to efforts for evangelizing the negroes, cannot refrain from bearing testimony to the moral improvement which marks the condition of that class of the community. Formerly, the close of the year was distinguished by scenes of licentious merriment and riotous disorder, which rendered it needful, for the sake of public peace, to double the usual number of guards. But what is the state of things now? "The Christmas holidays," observes the Cornwall Chronicle, "are beginning to be remembered like the emotions of a by-gone dream. In the towns, all are quiet—in our rural districts, everything is proceeding in admirable order." "The Christmas holidays," echoes the Falmouth Post, "have passed off with the most perfect harmony. The cage has not had a solitary inmate for some time past. The Specials, Clerk of the Peace, and Constables, all declare they have no-

thing to do. To what a pass things are come! What a contrast, between the good old times of guard-keeping, military movements, and John Canooing!!! Last Sunday was most religiously observed by free and apprentice; and the churches and chapels of every denomination were crowded, we could almost say, to suffocation; and, as far as our information reaches, all went cheerfully to work on Monday."

Our readers will, of course, remember that these honourable testimonies refer to the precise locality where our Mission has a much greater amount of agency, and larger number of adherents, than in any other part of the Island. It is the district in which our brethren Burchell, Knibb, Dexter, Dendy, and others, labour, together with several esteemed Missionaries from other Societies. Surely, we ought to praise God for such unequivocal proofs that they have not laboured in vain!

Our last number furnished proofs, however, that this new state of things is far from being universally agreeable among the overseers, and persons of that description. Mr. Dexter had to complain of determined attempts to

revive the unhallowed practices which marked "the good old times;" and, it should seem, that a similar spirit exists in the southern part of the Island also, though it has operated in a very different way. In one case, the endeavour has been to seduce the flock; in the other, to oppress and terrify the shepherd. We cheerfully trust that neither will prevail; but that these things, like preceding events of a like nature, will *rather turn out for the furtherance of the gospel.*

These remarks have been suggested by certain legal proceedings taken against Mr. Taylor, our laborious and successful missionary at Old Harbour and its vicinity. We had known for some time that such proceedings were threatened; and though, as we have understood, the instigators were dissuaded from the design by some of their own friends, it appears that they have carried the case into court, and obtained a verdict against Mr. Taylor, on a part of the indictment. The offence charged was, an improper interference with an apprentice, named Robert Davidson, head driver and constable on Bushy Park estate, and for exercising his authority over this man, because he had, in the execution of his duty, punished a refractory apprentice by order of a special justice. The facts, from the report of the trial inserted in the Watchman, appear to be these. An apprentice, called Holcomb, while at work on the 5th of October, 1834, put his hand to his mouth and blew very loud. For this offence he was taken before the magistrate, and sentenced to receive twenty lashes; which were inflicted by Davidson, in virtue of his office. Both were connected with Mr. Taylor's church; Holcomb as a member, and Davidson as a deacon. When this came to the knowledge of Mr. Taylor, he sent for Davidson, and told him that the two offices were inconsistent with each other; and that he must either give up his office as constable, or cease to act as deacon. Subsequently, Davidson neglected for some weeks to attend divine worship with his fellow-members; and for this breach of discipline he was "read out," or excluded, from church-fellow-

ship, according to the established rule in such cases.

Such is the offence which, as it was gravely stated by the learned Counsel who conducted the prosecution, would, if tolerated, root up the institutions of the country!

It appears, that an arrest of judgment was moved for at the close of the trial, in conformity with a suggestion of the Chief Justice, in order to argue the question as to the validity of bringing the action. No accounts whatever of this business have reached us from any of our brethren; but we observe in the Watchman of March 12th, the following paragraph, which furnishes an explanation of this silence; and shows, too, the light in which the affair is regarded by our other brethren on the Island:

We understand that the Baptist Missionaries in the Island, with one or two exceptions, are now in this city; and that one of the circumstances which have come or will come under their consideration, is the late novel legal proceedings against one of their body, the Rev. H. C. Taylor. The Rev. gentlemen consider, and we think most properly, the attempt made to prevent the Pastor of a Voluntary Society from exercising the right of expulsion, from his connexion, of any who have transgressed its rules and regulations, a most dangerous and insidious one; and are determined to resist it by every constitutional means. A full report of Mr. Taylor's trial is, we understand, to be prepared and published, together with a protest against that proceeding. A declaration, that the Baptist Missionaries, if similarly situated, will act in precisely the same manner as Mr. Taylor has done, will be appended, together with an appeal to the religious public of Great Britain for support, should the action against Mr. Taylor be attempted to be drawn into a precedent, or acted upon in the case of any other minister. There can be no doubt, that the doctrine attempted to be established in the case of Mr. Taylor is one which, if recognized or admitted, would go to disorganise every religious association in the Island, the Establishment excepted.

Though not immediately connected with the subject, we think it right to insert the following paragraph, in order to show our readers what is thought by the Jamaica legislators of



the gift of twenty millions now in course of payment. The paragraph occurs in a Report of the Committee of the House of Assembly, drawn up in answer to a message from the Governor, in which, among other things, His Excellency had enumerated 'the various liberal and conciliatory measures adopted by the Parent Government towards the Colony during the last four years. On this, it is stated,

The House would gladly avoid entering into a retrospective detail of the occurrences of the last four disastrous years; feeling, as they do, how little good can result from recrimination between the Colony and the Parent State; but when the British Government gravely puts forward a claim to the gratitude of a class of his Majesty's subjects, *whose property has been nominally paid for, but substantially confiscated*; and when this claim, so ill founded, is daily reiterated as an excuse for further aggression, the House owe it to themselves, and to their constituents, not only to deny the acknowledgment of obligation, but most solemnly and distinctly to declare their sense of a continued succession of injuries, aggravated by misrepresentation and calumny, and *consummated by an act of the most unparalleled spoliation ever committed by the Government of any country upon its own subjects.*

.. This, surely, requires neither note or comment!

#### FALMOUTH.

The Committee are aware that, in some quarters, the rapid increase of our churches in Jamaica has led to the fear lest admission was made too easy, or discipline was not sufficiently maintained. Much solicitude has ever been felt at home on this subject, as the frequent reference to it in the correspondence of our Missionaries clearly attests. Still, it has been deemed expedient to renew inquiries on the point; and we have much pleasure in placing before our readers, this month, a communication from Mr. Knibb, which, we doubt not, will prove highly gratifying, by the clear and unvarnished statement it contains.

As an introduction to Mr. Knibb's letter, we extract the following candid and sensible remarks by our young

brother, Mr. John Clark, who was sent out last year to the help of Mr. Coultart. We have often had the conviction forced upon us, 'that Christians in this country have no adequate conception of the moral and intellectual degradation to which a community is reduced, where slavery has long prevailed, nor of the time which must elapse ere its dreadful results will be effectually counteracted. Mr. C. writes under date of December 3, 1835:

When I first arrived here I was disappointed. I had expected a great deal too much; consequently, the condition of the negroes—religious condition I mean—fell greatly below my expectation. Since, then, however, I have got somewhat more sobered, and have had better opportunities of obtaining an acquaintance with the people; and something of a reaction has taken place in my mind—not that my romantic notions are realized—but, I think as much has been accomplished as any one could reasonably expect. There are, it is true, evils prevalent which shock the feelings; but when we consider the ignorance in which the people have been kept—the examples which have been set before them—and some other causes—it is not at all to be wondered at, that their condition, intellectual and moral, falls below that of an English population, proportionately to their want of the same advantages. There is, however, in the midst of much darkness, light shining out; and many are the instances of simple but sincere piety to be met with. Superstitions, which were very prevalent, and clung to with great tenacity, are fast giving way.

The grant of the Bible Society has been, and will yet be, productive of good incalculable. Thousands have learned to read the word of God; thousands more are learning; and before many years pass away, it will, I am firmly persuaded, be said of Jamaica, that every child can read his Bible. Before this can be, much remains to be done, in the way of instructing the people. May God dispose the hearts of Christian friends at home to send out many to run to and fro, until knowledge be diffused over the land! The happy effects of the knowledge, limited as it is, which some possess, is strikingly visible (the more so from contrast). The enlargement and liveliness of mind of the few stand out in relief by the side of the many—yet narrow, dull, and bigotted—the one giving rise to feelings of delight—the other, to deep sorrow. The same with the morals of the people: so far as

my limited observation extends, the condition of those who can read the Bible is far above those who cannot: not that there is anything singular in these things; they are but pleasing illustrations of a generally admitted truth—that the entrance of the word of God gives light and understanding, and renews the heart.

Mr. Knibb, after some introductory observations, proceeds as follows:

I shall give you a statement of the church, and the plans we pursue; I will endeavour to write as in the presence of God: and if the Committee can suggest any improvement, I shall be thankful to receive it. It is now nearly twelve years since I first landed in Jamaica; I feel that I may soon have to give up an account of my stewardship; and any assistance afforded so that that account may be rendered with joy and not with grief, will indeed be a blessing.

*The public means of grace.* You are aware, my dear Sir, that in the time of slavery, we could only have one service every other Sabbath at the same place with advantage. Since the abolition of slavery, with only two or three exceptions, I have had service every Lord's-day at Falmouth, and the attendance has been better each Sabbath than it was every other Sabbath in the time of slavery. This has been the case notwithstanding not half can get within the place of worship at present occupied, and the many hinderances yet presented. My congregation is scattered full twelve miles round Falmouth, situate on full eighty different places (estates or pens); many are house servants, cattle minders, &c. &c. who are often prevented attending, yet I think that my average congregation is at least 1500 on Sabbath mornings. Since my return I have commenced a set of expository discourses on the Epistles, on Sabbath mornings, beginning with the Corinthians. It has been profitable to myself, and, I hope, to the people of my charge. I can appeal to my heavenly Father that I have faithfully and plainly told them the truth, frequently assuring them that a profession of religion, baptism, and the Lord's Supper, or attending on the means of grace, or any other duty they performed could not save them; that nothing but an interest in the blood of Christ would avail; and that if they possessed that, it would evidence itself by a holy life. Still they come regularly. To what are we to attribute it, if not to a desire to know the will of God? Many of them have been offered wages to work on the Sabbath, or so late on the Saturday

as not to be able to attend their duties on that day; and they have uniformly refused to break the day of rest. Our prayer-meetings are well attended, and truly I often find it good to be there. We have a weekly prayer-meeting for the spread of the gospel, and last Monday evening we had full 500 present, full eighty of whom had walked two or three or four miles, after labouring in the field all day, having to return the same evening, and to be at their work by daylight in the morning.

*Learning.* I think I informed you when in England that I did not think 50 of the slaves connected with my congregation could read. I rejoice to say that now, including children, we have full 600; now this has been much brought about by the conduct of some of my members who without fee or reward devote two or three evenings in the week on many estates to teach the children and adults to read. A thousand Primers have been sold, and are still selling. I do not mean that these attempts are very efficient, but they show the disposition; and where there are so few public schools, I hope they will receive the blessing of Him who will see that we have done what we could. When we announced the formation of the Bible Society, in one day we had 300 subscribers, 100 of them for *Family Bibles*, and at our first quarterly meeting, the sum of £27 was brought in as subscriptions. I do not mean to say that this feeling is universal, but among Christians it is very general; but I fear that our large churches lead to the impression that all the apprentices are thus *inclined*, and thus *under instruction*: far, very far, from it; there are from 18,000 to 20,000 in this parish alone, yet far from God, who attend no place of worship regularly. 'Tis the paucity of the ambassadors of the cross that makes the success appear great, and leads to the fear that it cannot be genuine.

I think, my dear Sir, that while at home I gave you some account of our church discipline; however, I now will refer to this, to me interesting subject, and commence with the *reception of members*. This is a subject on which I feel deeply, and earnest have been my prayers to be divinely directed. It is necessary here to state, that during my absence, in consequence of the trials the church had to endure, the number who had to be re-examined, and the laborious duties of my esteemed brother Dendy, no additions were made by Baptism to the church, that is, for three years. Hence, when I came back multitudes were waiting, many of whom

have since been received. My plan is, this: either myself, or Mrs. Knibb (or some one whom we know to be fully competent) speaks individually to the candidates, Mrs. K. generally taking the females; to each man I speak myself, and hear their views of divine truth; and when Mrs. K. has spoken to the females, on receiving her report, I talk with them, either individually or collectively. I do not think that I ever fail speaking to each in some such manner as this: "Now, you have assured me, that you love Jesus Christ, that you feel it in your heart, that you pray to him every day, that you love so to do; that you are not living in any known sin; you believe that baptism will not save you, or the Lord's Supper; yea, nothing but the blood of Christ; that if you turn again to the world, or live in sin, you will be damned. It is upon such a profession I receive you: if you are living in sin, if you do deceive me, I tell you affectionately, but plainly, you will be sent to hell, but mind, I am clear of your blood; you voluntarily profess to love Christ, no one forces you: if you do love him, he will bless you; if not, I beseech you not to put on his name."—I keep an account of each, and when I have heard those who come, I call a church-meeting, at which the approved candidates are present. I then call out every name, to which they answer, and from whence they come. Then I speak to the church, telling them, that if they know anything against any one, and conceal it, on them must rest the guilt, requesting any member to come and tell me, and giving a week for this purpose; if no charge appears against any of them, I receive them for baptism. They are then, in the presence of the church, received by the right hand of fellowship, and become full members of the church.

Since January 1st, 1835, I have baptized, after having been thus examined, 385 persons, and, in referring to the receiving-book, containing 305 of their names, I find that they have attended as inquirers as follows:—six, for nine years; ten, for eight years; eighty, for seven years; fifty, for six years; forty-seven, for five years; thirty-three, for four years; seventy-six for three and two years. If you can give me any hints by which I can improve this plan, do, and I will thank you.

State of church from December 1st, 1834, to January 1st, 1836.

Baptized .....	434
Restored .....	31
Received by letter.. ..	1

Dismissed to other churches.....	66
Dead .....	22
Excluded .....	12
	100

Clear Increase.....	366
Old Members .....	843

Total 1209

Marriages from Dec. 1st, 1834, to Jan. 1st, 1836, 421 couples.

Total number of members since the year when the church was formed, exclusive of those dismissed to form the churches at Rio Bueno and Stewart Town, 1478; of the present number, 1209: about 100 are old and infirm.

I am well aware that subscribing to the cause of Jesus is not always a mark of real attachment to his cause; but still it is a pleasure to be able to state that, as far as their ability enables them, they are quite willing to give of their little to its promotion. I know some will say that this is extorted by fear, and I know also that such a statement is false. What is subscribed is generally given to me by the parties themselves, and I tell them plainly, that if it be not willingly bestowed, God will not accept it. I have collected money both in England and Jamaica, and I assure you I much prefer the latter. No excitement of popular speakers, nor parade of public meetings is necessary; they give what they can afford without noise or show.

Once in the year, as a church, we depute several of the deacons, and other active members, to visit every property where we have members. I inclose the report of one. Those *excluded*, are generally those who left in the time of martial law, and have not returned to the church. This was taken before I had received your letter. I send the original, with which you will do as you please.\*

I might refer to some individual cases to show the feeling of the members of my church, and select one. When the pain-

\* We give the following account of the state of the members on one property out of twenty visited by the same inspectors. It is worthy of remark that, in every instance, the report is wound up with "Love prevails." Would that a similar account could be given of Christian churches everywhere!

"The members are living in good order: their attendance at chapel is invariable. The married people are living pretty well, with the exception of two. Thirty-nine children learning to read. Old and sick members, none. Thirteen members in number. Two excluded. Twenty-three, i. q. u. i. r. e. r. s. , consistent. Three members learning to read. Brotherly love prevails among them."



ful news of the sufferings of our Madagascar brethren reached us, I informed the people of it, and held a special prayer-meeting for them. Brother Vine was present, and gave an interesting address. It was a very wet day, but the place was crowded, full 100 were outside, many walked some miles to attend, and the sympathy manifested was very pleasing.

I am well aware that we have faults among us, and that sometimes our pleasing hopes are blasted, and the affection I feel for my poor people makes me deeply feel these things; there is yet much ignorance and many failings among them; but with all these things, they are a kind and affectionate people. Their sorrows have been deep, their advantages have been very, very few; a debasing system has for their whole lives degraded their minds; but they are willing to be taught, and where there is sympathy with them, they love those who instruct them. Never, my dear Sir, during my connexion with my church, have we had one quarrel, or one jarring church-meeting, and I always consult them; it is not the peace of sleep, but of active love. My heart is knit to theirs; I mourn over their follies, and rejoice in their growth. I know I am enthusiastic, perhaps I need it should be so; but identified with them, what concerns them concerns me. All I can say is, that if I knew a single thing that would purify the church, I would not withhold it. We are, dear Sir, a happy, a united church; we do walk together in love; and I assure you that, notwithstanding all the little things that do sometimes annoy, I bless God that I am here, and I pray that I may live and die among them; when, having finished my course as a poor ransomed sinner, looking for the mercy of my Lord, I hope with them I shall be received into the mansions of the blessed.

That God may work in our churches all the good pleasure of his will, is my earnest prayer.

Mr. Knibb states in a postscript that the above letter was read at a church-meeting, where eight hundred members were present, and unanimously adopted as their own, by a show of hands.

#### RIO BUENO.

The new chapel at this station was opened on Lord's day, Nov. 15th. Mr. Dexter says,

We began with a prayer-meeting at

six; at half-past ten brother Knibb preached from Acts x. 36: "Preaching peace by Jesus Christ;" in the afternoon, the Lord's Supper was administered by Mr. Thompson, the Agent of the British and Foreign Bible Society; and in the evening, brother Vine, of Arcadia, preached from Matt. xxi. 14: "And the blind and the lame came to him in the temple, and he healed them." The congregation in the morning amounted to at least 1500; and the attention was such as is seldom equalled, and can never be surpassed; indeed there was everything which was calculated to make the services interesting. It was the first chapel opened of those destroyed in 1832. It was built on the old spot, but is twice the size of the former building. The first sermon was preached by one in whose sufferings and success the people had been deeply interested, and at the Lord's table there were present ministers and members of different denominations, and of churches in different countries, all rejoicing in the triumphs of their common Saviour, and cemented together by his love. The receipts on the occasion were good; indeed, far better than I had expected. Including a donation of £5 from a gentleman in the neighbourhood, they amounted to £83.

A second chapel, for the occupation of the other church under the pastoral care of Mr. Dexter, at Stewart's Town, was opened on the 24th of January; on which occasion, hundreds, who had long been constrained for want of accommodation to worship in the open air, rejoiced and praised God, for disposing British Christians to aid them in erecting a commodious and substantial sanctuary. The building will seat 800 persons; and has cost about £1200. Mr. Knibb preached in the morning to, at least, two thousand persons, from John xviii. 1, 2; the Lord's Supper was administered in the afternoon; and the pleasing services of the day were closed by a sermon from Mr. Dexter, on Psalm lxxxvii. 5-7. About £53 were collected on the occasion.

The last communication from Mr. D. contains a narrative which we give without preface or abridgment; the rather, as the facts thus simply detailed, bear strongly on the subject previously referred to by Mr. Knibb.

Since writing my last, we have admitted twenty-one persons by baptism into the church at Rio Bueno, and thirty into that

at Stewart Town. We have, however, been severely tried by the wickedness of a member at the former place, whom I had some time since recommended to the Rev. Mr. Vine as a servant. Calling on Mr. V. one evening on my way from Falmouth, he told me that he had no doubt that the young man had robbed him to a considerable amount; that he had charged him with the crime, which he had in the most solemn manner denied. He added that if I would stay with him till morning, we would talk the matter over with the servant. In the meantime, several other things accidentally, or rather providentially, came out, which, though they did not amount to *legal proof* against him, were quite sufficient to satisfy me that he had been guilty of very dishonest proceedings. We also found in the course of the investigation, that he had not long before told me a number of falsehoods, which, when he was charged with them, he could not deny to be such. Our course as a church was therefore a plain, but a painful, one. On the following Sabbath his case came before us, and there being, as I have said, no legal proof of the theft, I confined myself for the time to the charge of gross lying. I may, however, observe that just before the members were meeting, a young man of Rio Bueno showed me a Wilcox's Selection which he had recently bought of the accused. It was extra bound, and exactly resembled one which I had missed from the Chapel on the day of the opening. I said nothing of my suspicions, but borrowed the book and asked the member how he came by it? Here again he prevaricated, and lied, telling me that he bought it at Brown's Town, while I learned that he had told another member he purchased it of Mr. Vine. Of this theft, again, I determined to say nothing to the members, till I obtained further proof; but, if need were, to refer to the lies which he had told respecting the purchase. I did so, without saying anything as to my reasons for asking him where he bought it. Upon this, a member arose, and after requesting permission to speak, told us that the accused took away that book from the Chapel on the day of opening, and when advised to take it back, said, "*No, he had lost a book, and he should keep this to make out for it.*" I shall never forget the effect which this unexpected discovery had upon the members; the place was a Bochim; all were melted into tears, many sobbed aloud, and some few were so completely overcome as to go into hysterics. One poor woman who was baptized at the same time with him fell from the seat, and when she

came to herself, could for some time say nothing else than, "*Oh, my poor broder Lewis, my poor broder Lewis! and is he come to this?*" It is needless to add that he was at once excluded. As soon as the painful duty was performed, one of the members came and begged that I would not administer the Supper, which I was just about to do, as their minds were not sufficiently composed to attend to it. This appeared to be the universal wish, and the service was accordingly postponed to another opportunity. There is no occasion for any remarks of mine upon this case. I have said that there was much to *pain* us; but I think, my dear Sir, that in the *deep*, and I scruple not to say the *holy*, feeling which the church manifested, you will perceive *something* which could not fail to be gratifying to a minister.

### MISCELLANEOUS.

Mr. Harjette and his family arrived in safety at Calcutta, after a very long and uncomfortable passage, on the 20th of May. Mr. Harjette entered on his employment at the printing-office with zeal and diligence; and anticipated much pleasure from the connexion with our excellent friend Mr. W. H. Pearce: but we are truly sorry to add, that he and one of his children were subsequently attacked with severe illness, which renders his continuance in the East extremely doubtful.

Mr. Oughton, with his family, together with Miss Spiller, proceeding to Jamaica in connexion with the Society, and Miss Renwick, daughter of Mrs. R., of Montego Bay, who has been in England some years for education, embarked in the Etheldred, Capt. Hood, early in March. Their voyage down the Channel was rough and stormy; and early on Monday morning, the 28th of that month, the vessel was driven on shore at Torbay, and our dear friends were placed in the most imminent hazard of their lives. They were indeed, warned to prepare for death, as it was fully expected, that in five minutes' time the ship would be dashed to pieces, and all on board be hurried into eternity. The good providence of God, however, mercifully interposed in the very moment of impending destruction, and, by dint of most strenuous exertion, the vessel



was guided on to a sandy beach, on which she struck. Her damage was great; but it appears probable, she will be able in two or three weeks to proceed on her voyage. Independently of the outfit of the passengers, there was a large quantity of goods on board, belonging to the Society, nearly all of which were so much

damaged by sea-water, as to render it necessary to abandon them to the underwriters. The pecuniary loss will be considerable; but our friends at large will unite with us in praising His mercy who graciously interfered, when all hope seemed gone, to rescue this Missionary family from a watery grave!

*Contributions received on account of the Baptist Missionary Society, from March 20, to April 20, 1836, not including individual subscriptions.*

Hull and East Riding Auxiliary, by J. Thornton, Esq.:		
Hull.....	81	1 10
Beverley.....	17	5 0
Bridlington.....	26	5 0
Bishop Burton.....	8	8 8
Driffield.....	7	0 0
Cottingham.....	3	0 0
Skidby.....	1	0 0
Hedon.....	2	1 6
	146	2 0
Previously acknowledged...	100	0 0
	46	2 0
New Park Street, Southwark:		
Friends, by Mr. Low.....	8	0 0
Huntingdonshire Society, by Mr. Paul, Treasurer:		
St. Neots.....	12	0 0
Huntingdon.....	8	2 4
Spaldwick.....	2	8 3
St. Ives.....	49	1 7
Bluntisham.....	23	10 8
Somersham.....	4	0 0
Ramsey.....	9	14 9
	108	19 4
Previously remitted.....	70	0 0
	38	19 4
North of England Auxiliary Society, by Rev. R. Pengilly:		
East Lothian Society, by Mr. S. Brown	101	12 2
Caerleon and Tredegar, collections and subscriptions, by Rev. D. Phillips	3	19 0
Anglesea Baptist churches, by Rev. W. Morgan, Holyhead	6	3 11
Peplar Baptist church, by Rev. J. Upton	20	0 0
	8	0 0

Leeds, collection and subscriptions, by Rev. E. Carey.....		
Darlington, ditto by ditto.....	69	6 9
Bristol Auxiliary, by Robert Leonard, Esq.:	2	8 1
Balance, old account.....	41	15 9
Translations.....	2	0 0
On account current year.....	200	0 0
	243	15 9
Wilts and East Somerset Auxiliary, by Mr. Austie, Treasurer:		
Laverton.....	6	19 6
Westbury.....	1	1 0
Westbury Leigh.....	6	8 9
Beckington.....	2	0 0
Warminster.....	0	15 5
Crockerton.....	3	9 0
Phillips Norton.....	1	14 3
Bradford.....	11	0 2
Frome.....	55	3 10
Bratton.....	9	12 10
Devizes.....	30	18 5
	129	3 2
Cambridge, Ladies, by Mrs. E. Foster, Female Education.....		
Clapham Society, in aid of Missions, by Rev. G. Browne.....	9	7 3
Harlow, Ladies' Missionary Society, by Miss Barnard.....	20	0 0
Hitchin Auxiliary Society, by Mrs. Jeeves.....	10	0 0
Manchester, York Street Sunday School, for Schools in East Indies.....	14	15 0
Ditto, West Indies.....	4	0 0
Reading Auxiliary Society, on account, by Mr. Williams.....	2	0 0
	31	0 0

**DONATIONS.**

James Gorst, Esq., Somers Town.....	18	0 0
Mr. Hollick, Poplar, by Rev. Dr. Fletcher.....	5	0 0
Dr. Allen, High Beach.....	5	5 0
D. F. T.,.....	2	0 0
Mr. Brown, Penzance.....	1	11 6
Miss Huntley, Bow.....	1	0 0
Produce of Jewellery sold.....	1	8 6

**LEGACY.**

Miss Bower, late of Bradford, Yorkshire; Executors, John Brogden and R. Garnett, Esqs.....	350	0 0
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**TO CORRESPONDENTS.**

The thanks of the Committee are returned to Mr. Freeman, of Barnet, for three lamps for Jamaica; as also to Mr. Massett, of Queen Street, Mrs. Wedd, of Watford, Mr. Charles Brassett, of Brixton, and the Misses Rabson, of Ashford, for sundry Baptist and Evangelical Magazines.

A box from Berwick, for Mr. Clark, of Jericho, and a kind present of children's frocks, for Mr. Quant, Nassau, from Misses Burls, of Edmonton, have been received and forwarded. Another box has arrived from Ashford, which will be forwarded to Montego Bay as soon as a convenient opportunity presents itself.

Mr. Oughton requests us to acknowledge the receipt of a parcel of books, kindly sent him by "A sincere Friend of Missions."